Washington
Aug 17/72

To/ His Excellency
The Pres.t of the United States.

I beg to present
to your Excellency my sincere thanks
for your kindly expression
last night.

Mr Webb will present
full facts relating to the "Navigator
Islands".

In the interests of
the Govt and myself, I wish
to go thither under the mantle
of authority and report personally
to you only, and can only
pledge my honesty and
good faith.

I am
Your very Obt Svt

C. W. Stenburgen

Long Branch N.J.
Aug. 20th 72

Respectfully referred
to the Sec. of State.
Mr. Webb strongly
recommends Mr.
Steinberger as a
competent person to
visit the Navigators
Islands and report
upon their condition.
He proposes to serve
without pay.
Of course it is not
the intention to annex
these Islands, but
if in your judgement,
it would be well
to send a Commission
to report upon their
condition with a
view of sending
such information
to Congress you
might commission
Mr. Steinberger
for that duty.

Hamilton Fish
Secretary

X

New York
June 28 1872

W. H. Webb Esqr
54 Exchange Place
New York

Dear Sir

I beg leave to enclose herewith a Petition from the Kings and Chiefs of the Samoan Islands to His Excellency the President of the United States praying that he will annex the Islands to their Government. I shall look upon it as a favor if you will present it to the President upon his return to Washington I remain dear Sir

Yours truly

J. B. M. Steward

Upia Upolu Samoa

Sa le susuga a le Alii Sili

e pule i le United States

o Amerika.

Sa soifua lau susuga i lo tatou

Alii le afio i le lagi, o la matou

tusi leaei i lau susuga, o matou

o Alii ma Faipule o Samoa, ua

matou manatu ifo i se mamua,

ma se lelei, atoa. Foi ia tupu lelei

ai lotu, ma saunoga lelei, atoa

le fealofani, le manuia foi o le

olaga atoa ma le aiga, ia mau

foi le saolotoga o tagata i mea

uma, atoa le faatasi, i nei

tupulaga, atoa tupulaga a sau,

ua matou lolo matou nei manao,

ma ua

ma ua matou aioi i le Alii Sili
o le United States o Amerika, ia
faapapo atu le matou mei atu
nuu ia le United States o
Amerika, ia avea i matou ma
ona tagata.

O le Samoani lenei, ina ua
tusi o matou igoa ina tuu iai
a matou Faamau Faaliga i
le tusi nei, i le aso iva / o le
masina o Aperila, i le tausaga
e tasi ase ma le valu selau, ma
le fitu sefulu ma le lua

Malietoa (King)
Vaetefuefue
Ole ifi- Valai
O Tautolo Tuia
Le mauga i Leaeteuoga
Talo Leao

King of Samoa

Tuitafu Malie

Fata — Tusamau

Tauati — Tafotulafai

Tuilagi — Tafotulafai

Toamalatai

Seumanutafa



Translation

Apia Upolu Samoa

To His Excellency

The President

of the United States of America

May Blessings from the Almighty

rest upon your Excellency, this is our

Letter to your Excellency

We the Chiefs and Rulers of Samoa

deem it necessary for our future

well-being and better establishment

of Christianity, Free Institutions

Fellowship of Mankind, Protection

of Life and Property and to secure the

Blessings of Liberty and Free Trade to

ourselves and future generations do

petition the President of the United

States of America to annex these our

Islands to the United States of America

Given under our hands and seals. This

ninth day of April in the year of

our Lord one thousand eight hundred

and seventy two

Upolu	Upolu	Savaii
Leuba	Malietoa (X)	Maatuaeliga
Moeono	Maulolo	Tuiono
Solaeoa	Fata	Fogaga
Selafu	Savea	Fai
Laufo	Saena	Matuafa
Fuluu	Leapai	Filomaiava
Olaiasa	Samoa	Asiata
Faamuu	Asi	Tuisaluga
Taofiloa	Matiu	
Leuta	Toleafoa	
Molioo	Faumuiga	
Tauaa	Matafia	
Fonoti	Siuli	
Moemoe	Suatele	
Liu	Foalampule	
Fuia	Taliava	
Asmoa	Talian	
Tauilili	Seleua	
Motautia	Tupua	
Fiame		
Fuimaono		
Leasiologi		
Tuliamotu		

Signed, Sealed and delivered
in the presence of
E. H. Coe
A Stead

A Circle to the King & chief leader of the war party now in rebellion to the reigning Govt

Upia Upolu Samoa

Ia le Susuga a le Alii Sili

e pule i le United States

o Ameleke

Ia Soifua lau susuga i le tatou

Alii le afio i le lagi, o la matou tusi

lenei i lau susuga, oi matou o alii ma

faipule o Samoa, ua matou manatu

ifo i se mamia, ma se lelei, atoa

foi ia tupu lelei ai lotu, ma sauniga

lelei, atoa le fealo-ifami, le mamalu foi

ole ola atoa ma le oloa, ia mau foi

le saolotoga o tagata i mea uma, atoa

le faatau, i nei tupulaga, atoa tupulaga

a sau ua momoli le matou nei manai

ma ua matou faioi i le Alii Sili o le

United States o Ameleke, ia Saaopopo

atu le matou nei atu mua ia le

United States o Ameleke, ia avea, i

matou ma ona togata

O le faamaoni lenei, ina ia tu
o matou igoa ina tuu iai a matou
faamau faailoga i le tusi nei, i le aso
iva o le masina o Aperila, i le
tausaga e tasi afe ma le valu selau,
ma le fitu sefulu ma le lua

Upolu Manono Savaii

O Lefoia lona + faitoga	Seialtaalesa	Aefai lona + faitoga
Tuipoolau	Seatama tama	Ili
Biono	Tuiti	Pau
Saga	Tausau	Seluafuga
Mapefaoa	Muipolo	Oau
Saauvaasa	Tuigau	Tofa
Taimalelagi	Sau	Vaaiau
Misagaetele	Taimalelagi	Soala
Tidy		Tofilau
Anae		Tua
Tupoi		Lua
Uō		Lua mamea
Alaelua		Suisala
Tuua		Salā
Mataafa		Maiaeva
Tupua Manuō		Tapuvaoa
Tagaloa		Utumapu
Tagapolutele		Tuu
Leota Tomata		Mamea
Leota Seiuli		Tagaloa
Leota Leutuoi		Tupuga
		Tuiasau

Translation

Apia, Upolu, Samoa

To His Excellency

The President

of the United States of America.

May blessings from the Almighty rest upon your Excellency. This is our letter to your Excellency

We the Chiefs and Rulers of Samoa deem it necessary for our future well-being and better establishment of Christianity, Free Institutions, Fellowship of Mankind, Protection of life and property and to secure the blessings of Liberty and Free Trade to ourselves and future generations do petition the President of the United States of America to annex these our Islands to the United States of America

Given under our hands and Seals this
ninth day of April in the year of
our Lord one thousand eight hundred
and Seventy two

I hereby certify that the
foregoing is a correct-
translation of the Samoan
Petition.

G. A. Turner M.D., C.M.

Apia, Samoa
17th April 1872

Medical Doctor - chief of the London
Missionary Society

Commercial Agency of the United States
of America at Apia April 10th 1872

I the undersigned Commercial Agent
of the United States of America for the
Navigator's Islands, do hereby certify
that the signatures subscribed to the
foregoing document hereto attached
by means of red tape are the signatures
of the Chiefs and Rulers of Upolu,
Manono and Savaii and they represent
the Samoan people in the above named
islands.

Given under my hand and the seal
of the Commercial Agency the day and
year first above written.

Jonas M. Coe
U. S. Comm'l. Agent

Apia Upolu Samoa

I John C. Williams, Her Britannic Majesty's Consul in and for the Navigator Islands, do hereby certify that the signatures subscribed to the foregoing Petition, hereto attached by means of a red tape are the signatures of the Chiefs and Rulers of Upolu, Manono and Savaii, and they represent the Samoan people in the above named Islands

In testimony whereof I have hereunto subscribed my name and affixed my seal of Office this tenth day of April, in the year of our Lord One thousand eight hundred and Seventy ten.

John C. Williams
H. B. M. Consul

DEPARTMENT OF STATE
RECEIVED
MAR
1873

File + 2

Washington
March 14/73

The Hon Hamilton Fish
Secty of State
Washington DC

Sir, In accordance with your wish, I beg to present in brief my claims or to proposed journey to the South Pacific Ocean,

The Navigators, or Samoa Group, are situated between Lat 13° 30' & 14° 30' S, and between Long 168 & 173 W.

The principal Islands Tutuila, Savaii, Upolo, and Manua —

Tutuila the third Island in area is noted for its harbour of Pago-Pago known to be one of the best in the Pacific Ocean, affording for years a refuge for our own and the Commerce of other Nations

About one half of the nations are now Christian, and nowhere has the influence of Missionaries been more flattering.

I would hope to be made acquainted with the proposed visits of the Nations, and be instructed to visit this Europ - Egyptian the more important islands and report upon the same - their advantageous position as bearing upon our growing Commerce with the British Colonies - The character of the Nations - The Soil, Climate products, and Capacity -, asking for - Such powers and instructions, with Such aid and Comfort as the Dep't may accord to a Special Commissioner.

I have the honor to be
Your Very Obt Svt

A. B. Thompson

DEPARTMENT
RECEIVED
MAY
26
1873
OF STATE

V

San Francisco – Cal
May 17 – 1873

Hon Hamilton Fish
Secty of State
Washington DC

Sir – I have the honor to enclose slip from newspaper published during my absence in the interior – In answer to interviews I have repudiated the canard – and silenced press agitation.

The Australian steamship having been abandoned, and no ship up for the Islands – I will be compelled to charter a small craft and lose no time in reporting to the department.

I have the honor to be
Your very Obt Svt

A. B. Steinberger

over

DEPARTMENT
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MAR
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3

Arlington

March 31/73

Hon. Hamilton Fish

Secty of State

Washton

Dear Sir, Will finding advance of funds with "Instructions" may I Enquire method of drawing same?

After departure from San Francisco, any circulation precludes after!

Is Russ fixed Gold, or Currency?

I am Sir

With Great respt

Your Obt Svt

A. B. Steinberger

Special Agt

Daily Alta California.

San Francisco: Monday Morning, May 12. 1873.

ANNEXATION.

An Important Diplomatic Fact Discovered by an "Alta" Correspondent.

A Special Commissioner Sent out by our Government to the Sandwich Islands.

He will Investigate and Report on the Subj of Annexation of the Islands.

THE COMMISSIONER HAS FULL AUTHORITY TO SELECT A WAR VESSEL ON THIS COAST.

The Feeling in Washington.

Our special correspondent in Washington, under date of May 4th, sends us very important news, which will be of great interest to the Pacific Coast.

He informs us in advance of all other news heretofore published, that Col. A. B. Steinburger, of Washington, has been sent out by our Government to feel the Sandwich Island pulse on the subject of annexation to the United States.

Colonel Steinberger, the Commissioner appointed for this purpose, arrived in this city on the 4th instant, and is now at the Grand Hotel. His purpose in coming to this coast has been kept a profound secret thus far. It is not yet reported when he will leave for the islands.

The following is the letter sent us from Washington by our correspondent:

Annexation of the United States.

"The question of the annexation of the Sandwich Islands to the United States is being seriously considered in Washington. A few weeks ago it was rumored in diplomatic circles that a special Commissioner would be sent out to feel the Sandwich Island pulse, and to report on the practicability of the scheme, as well as the general disposition of the people most interested in the matter.

This rumor had not assumed definite character at that time, and was not generally credited.

The Special Commission Sent Out.

Now it is known, though the public have not been apprised of the fact, that the plan has been consummated. Col. A. B. Steinberger, of this city, who has long enjoyed the confidence of President Grant, has been appointed to perform this mission, and has already departed for the Pacific Coast.

It is contemplated to have the matter of annexation looked into and reported upon in a manner somewhat similar to that adopted in the preliminary negotiations in San Domingo. There are not, however, as many objections made to this policy as were urged against the San Domingo scheme, and an effort is not likely to stir up as much opposition. The Restrictionists and the enemies of the Administration will undoubtedly raise a howl about it; but, if the people of the Sandwich Islands are ripe for the movement, and Col. Steinberger's report is favorable, we may expect that the President will recommend annexation in his next message.

Full Authority

Is given to the Commissioner to use for this mission any war vessel on the Pacific Coast, which may be available and suitable for the purpose. His instructions are not made public, but your correspondent has ascertained that he is authorized to make investigations, and report on the results of his work.

He is a man of bright, keen intelligence, and possesses a bright eye that sees everything. He is well suited to the work before him, and will no doubt create a favorable impression wherever he goes. His judgment will ensure the production of a report that will be considered reliable and worthy of careful attention. His selection will give general satisfaction.

The Popular Policy

Seems to be generally in favor of this movement. Concerning the logic of the Restrictionists the Washington *Chronicle* says:

"The public should note the fact that the most uncompromising opponents of the annexation of San Domingo, in the recent assaults on President Grant, are just now zealous advocates of the proposed absorption by the United States of 'the little kingdom of Hawaii.' Can this be explained on any principle of political economy with which the Fathers of the Republic were familiar? San Domingo lies at our door, the Sandwich Islands more than half-way across the Pacific. If the defence of the former, in case of a foreign war, would be difficult, it would not be more so than islands situated many thousand miles from our shores. The productions of the latter, especially desirable to the people of the United States, are far more abundant in the former.

"If this class of advocates for the annexation of the Kingdom of Hawaii are not careful, they will be caught in the meshes of their own logic, and prove by their zeal in this case that their opposition to the other was inspired by no higher motive than hate for an administration which they could not control."

X

San Francisco
June 24th 1873



To His Excellency
The Presdt United States
Washington DC — I beg to
say that I sail for the "Novigotore"
on the day after to-morrow, and
will efpleau delay's to Reach my Post
— there being no Communication, I
have been compelled to furnish
my own means of Conveyance.

As per your instructions, I
have this day drawn a draft upon
the State dept, (declining agt)
for the remainder of the Two Thousand
$2000.— dolls — being Twelve Hundred
and fifty — ($1250.—) dolls.

I will present my
report in November

I have the honor to be
Your very Obt Svt

A. B. Steinberger

Respectfully referred
to the Secty of State
for his information

By direction of the
President

O E Babcock
Secty

July 9th 73.

Jule
Milligan or
to Wolf

DEPARTMENT OF STATE RECEIVED JUL 1873

Mr Hayes

6

San Francisco
June 24th/73

Mr Haywood

Hon. Hamilton Fish
Secty of State
Washington DC.

Sir. My delay here
has been unavoidable. there being
no communication with the "Navigator"
— I have been compelled to forward
personal Conveyance, but thereby
will gain in time and Effectiveness.
I leave on the day after to-morrow
(24th) taking with me a proper
Artist — My report will be forth-
Coming in November.

I have this day drawn
a draft upon State dept. (disbursing
agt) for Twelve Hundred and fifty — $1,250.—
being bal of the Sum entrusted by
his Excellency the President.

I have the honor to be
Your most Obt Svt

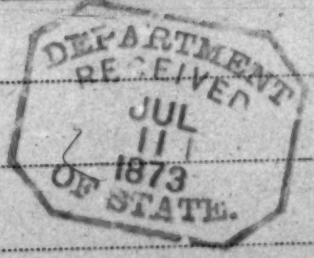
A. B. Stevenson

Mr Wolf Esq

Executive Mansion.

Steinberger A.B.
San Francisco 6/24

Letter to the President reporting his movements &c



Respectfully referred to the Secretary of State.

for his information

By direction of the President:

July 11th 1873

Levi P. Luckey
Secretary

Ent
mail

San Francisco Cal
Dec 13th 1873

Hon. Hamilton Fish
Secty of State
Washington DC

Mr Haywood

Sir - I have the honor to report return from Samoa.

I ship per RR to Washington a large collection of Curio. presents and native productions.

My report with accompanying documents I will carry with me, on or about the 17th inst - a sea passage and illness have prevented an Earlier report.

I have this day made Off upon the Dept for $900.- being within the $3000.- or $12.- per diem as per instructions.

I have the honor to be
Your Very Obt Svt
A B Steinberger
US Expl Agt

Report not yet received
S O R
Read, 13 February

St Louis Mo
Feb 9/74

4

FEB 12 1874

Hon. Hamilton Fish
Secty of State
Washington DC

Sir. I have the honor to report that I forward by mail (registered) my report with accompanying doc's.

I have been suffering with an attack of fever - consequent upon Exposure and finished my report among some relatives in Colorado.

At this writing I am not well.

May I call your attention to pg's 35 & 36, and ask your advice as to final disposition of this bird - now alive & well -

I hope to report in working order in a few days. I have the honor to be

Your ob't Servt

A B Lambdin. Supt

Ent

(1) Recd Feb 13-74

Fiji

DEPARTMENT OF STATE
RECEIVED
FEB 13 1874
DIVISION OF

At Sea
S. Lat 13° 10' Long. W. 168° 20'

To Honorable Hamilton Fish
Secretary of State
Washington D. C.

Sir:

Pursuant to instructions from the Department of March 29th 1873 I have the honor to report:

That I sailed from San-Francisco June 29th on the Chartered pilot boat "Fanny" a schooner of forty three (43) tons— new measurement— for Samoa, or Navigator's Islands.

The care necessary in selecting a proper vessel for such a journey and its adaptability for the prosecution of my duties when at the Islands, and also the adequate fitting out of the same must be my apology for delay before sailing.

All the measures of prudence employed have been justified by subsequent experience. Besides the crew I was accompanied only

by a practical artist who also acted as secretary. En route I touched at Honolulu where I learned that the San Francisco newspapers had preceded me hence I took immediate occasion to assure his majesty, King Lunalilo that I was in no wise accredited to his government, and that news-vendors, in this, as in many other cases, were irresponsible agitators.

Not unmindful of your oral suggestion that I might be "an observer." I accepted an invitation to visit "Pearl River Harbor", and homeward bound again touched at Honolulu and while awaiting repairs to vessel availed myself of the opportunity to visit sugar estates and learn something of the Hawaiian Islands. Such estimates as I have formed of this group have been based upon personal observation uninfluenced by possible surroundings.

The information obtained is subject to a call from the Department for special report.

On the 6th day of August

sighted Manua, the easternmost island of the Samoan group, the center of the island being in S. Lat. 14° 17' W. Long. 169° 26'.

Shut being no harbor in Manua, and wishing to reserve an exploration of the island until a later day, I sailed for Tutuila, and on the 17th day of August, at 8 o'clock A.M. anchored in the harbor of Pago Pago, inside of "Swimming Point", and abreast the village of Fagatons, in fourteen (14) fathoms water, about a stone's throw from the beach, S. Lat. 14° 18' W. Long. 170° 40'.

In locating places I give specific points in harbors or anchorages which will account for trifling variations from charts, Wilkes being marvelously correct in his astronomical observations and hydrographic surveys of this group.

I shall ignore the term "Navigators" as the word is unknown to these islanders, they being a people of themselves, with a history, language and traditions eminently Samoan.

The Samoan group consists of nine (9) inhabited islands viz: Manua, Olosinga, Ofoo, Anua, Tutuila, Upolu, Manono, Apolima and Savaii. There are four islets stretching beyond the reef upon the eastern end of Upolu — Nuulua, Nutali, Sapu tapu and Namoa, also an isolated islet between Manono and Apolima called Nuulaps. Neither of these islets is what is termed a coral island.

Though separated from the larger ones by shoals and coral reefs yet they are all of the same formation and physical structure as the main land. The entire group, north and south, is between 13° 27' and 14° 18' S. Lat. and extends from 169° 28' W. Long. to 172° 48' W. Long.

The water spaces between the islands are free from shoals or outlying reefs, while the island headlands are certain guides to the navigator. Strong currents frequently set through the channels and, beating to windward, especially

with square rigged vessels, lengthen the passage between the islands.

The prevailing winds are the south east trades which are more uniform than the north east trades, at times strong, but seldom approaching a gale. The entire group is of volcanic formation but very where gives evidence of great antiquity, though in 1866 a great column of fire burst forth from the ocean between Manua and Olosinga, and rose like a pillar to the height of a thousand or more feet, continuing for a period of two weeks, and then subsided. And now it is difficult to get soundings over the same place. This is certainly an anomaly in the history of Samoa.

Although extinct volcanoes are found upon all the islands yet no account of their eruptions is found in native history or tradition.

The islands seem to have been lifted from the ocean bed by a mighty convulsion — a subterranean upheaval — previous to the earth's

crust being broken.

On the island of Upolu I found masses of coral in the water courses and imbedded in ancient cellular lava at twenty five hundred (2500) feet above the sea level, while marine shells may be found upon the plateaus and mountains throughout the group.

Nowhere upon the islands have I found a possible indication of primitive formation, or secondary rocks; the intire land surface plainly showing the immense flow of lava subsequent to upheaval.

On the western shore of the bay of Pago Pago, at the base of Metafau and also on the coast line south of "Tower Rock" are numerous dikes of crates opening through stratified rock. Here I found whinstone dykes and breccia; the trap-breccias, washed by the ocean, are exposed. This agglomeration of cemented minerals is composed of sharp, angular, and frequently rounded fragments; the whole mass iron-stained with percolating

water of a chalybeate character; the vesicular lava slightly decomposed.

In the trap formation I have failed to find feldspar or hornblende, the latter giving place to augite and the entire group being more properly composed of lamellar or augitic basalt. the entire absence of alkalis, or the zeolite family suggesting a reason for the non decomposition of the lava as found in the Hawaiian and other volcanic islands in the Pacific.

Red earth, in fields or layers, such as cover large tracts in the Society Islands, are not found in Samoa except a species of red ochre in small quantities near Lefilufi on the north side of Upolu.

This is used by the natives for painting their common cloth, "Siapo".

The evidences of most recent volcanoes I found on the north coast of Savaii between Matautu and Asau, where trap breccias are piled up around hummocky fut; the northern wall of the crater broken through and the lava in folds stretching down

the ravines. Here the seams and folds seem to show recent cooling, and are scarcely worn by the elements.

The vegetation within the crater is meager and stunted.

In the district Aana, western portion of Upolu, is the mountain of Sufua, an extinct volcano, twenty five hundred (2500) feet high. The crater is about six hundred (600) feet deep; the circular rim of the cone perfect in its uniformity; the inner walls gently sloping and lined with vegetation; the floor, about three hundred (300) acres, level and covered with a magnificent growth of timber; in fact a forest of stately trees.

Upon the southeast point of Savaii is a headland seven hundred (700) feet high, called by the natives Aganoa. This, also, is an extinct crater; the inner walls nearly perpendicular; the ascent for seven hundred (700) feet is over ragged and jutting masses of lava, and is extremely difficult. Beyond this, and far below the ocean's level, the walls are a sheer descent.

I regret that I had not the appliances for further explorations.

The highest mountains in each of the islands are conical, or spire shaped, where all vestiges of craters have been destroyed by time and the action of the elements. Upon such mountains are found ancient vesicular lava and amygdaloids, the olivine often disintegrated and found in the water courses.

Lava in stratification or folds is generally distributed over the islands, often presenting a granular appearance.

At Apia I was told of an ancient work built of "cut stone", about one day's journey in the mountains. I visited it with native guides, and found stone pillars and slabs for flooring, the whole forming a circle. The uniformity in the size of the stones and their smoothness certainly looked like the stone cutter's work.

These ruins were in a dense forest with a heavy growth of underbrush.

Penetrating this I found under an overhanging cliff a quarry of laminated lava, granular in appearance, and of fine texture. This discovery furnished an immediate solution of the "cut-stone" problem.

But by whom, and when this structure was erected, and for what purposes; whether this island ever had an age analogous to that of the Druids, or that of central Mexico at the time of the Spanish Conquest, I leave to the conjecture of others, since the inhabitants have no traces of history or tradition which throw any light on the subject.

The line of the mountains follows the general course of the islands, i.e. from east to west, the south side generally precipitous, forming a rough and broken sea front with few harbors or secure anchorages upon the south or weather side of the islands, though there are indentations in the coast line where the inner waters are protected by a coral reef stretching across the

opening such as Satupaitea on Savaii, and Faliolili on Upolu.

With such exceptions the south coast is "iron bound", the lava forming a level and naked plateau between the hills and the sea.

Here the great swell of the ocean breaks continually with deafening roar. These lava sea walls are from twenty to fifty feet above the sea level, pierced in many places by caverns at the water line, or beneath, having vertical openings upon the lava field.

Through these caverns the waters rush, and, forcing their way through the inner perpendicular opening form a magnificent jet d'eau.

When the south east winds blow strong, and the ocean is heaving, these water columns may be seen at a great distance from the land.

This description of the south side of the mountain Chain applies equally well to the north side of the island of Tutuila. Excepting about one third of the island,

west end, the mountains rise precipitously from the ocean upon either side to a hight of from twelve hundred to twenty three hundred and twenty seven feet— hight of Matafu— the tops pointed and the sides indurated and scarred.

Upon Upolu and Savaii, after leaving the broken summits of the mountain chain, the northern descent is gradual to the ocean, forming great plateaus, long stretches of gentle slopes and broad valleys.

Associated with the geological structure of these islands are the caves of Savaii. They seem hitherto to have attracted no attention; not even the missionaries having visited them. I entered one through a well-like opening upon the level ground, back of the village of Saleaula. This opening was caused by the arch of the cave's breaking, the debris being piled upon the floor. The roof is a perfect arch and quite as symmetrical as the finest railway tunnel.

Traversing this cave

a distance of about a mile and a half toward the sea I came to a cross section or passage running at right angles, of the same size and physical structure. This opening I followed nearly a mile finding a uniform level, with good air.

I returned to the main cave and followed it, perhaps, half a mile, when it branched; continuing to the right another half mile I found the roof broken and further progress checked, but discovered a small opening upward sufficiently large for egress. I did not determine the full extent of these subterranean passages. I would not estimate the floor to be more than twenty (20) feet above the level of the ocean, while the roof is scarcely more than ten (10) feet in thickness.

This arterial system of caves is beneath a wide and level stretch of country very heavily timbered. I incline to the belief that they are connected with the ocean, as in some places upon the floor

the water was quite salt.

Like subterranean Channels no doubt account for the fresh water springs upon the beach in many places. In the bay of Satupaitai is a great spring of fresh water, fifty feet from low water mark, which boils like a huge Chalaron from the rocks beneath. Here the natives bathe in fresh water though surrounded by the brine of the ocean.

In the small island of Anuu is a mud lake, "Litimie" Connected with the ocean as it rises and falls regularly with the ocean tides. A most interesting field is here opened for the researches of the geologist.

A still more remarkable phenomenon is presented upon Duiros island, north east of Savaii, two hundred and thirty (230) miles— a ruf island or atoll— the circular ruf low, scarce high enough to resist the waves during a northern gale. This ruf surrounds a lagoon of fresh water, in which small vessels might anchor.

It seems reasonable that the watersheds of Samoa, by subterranean passages, supply this lagoon with fresh water; hence I have alluded to it. The southern or windward sides of the islands are rock bound, and without Coral reefs except in the estuaries, and such places as I shall refer to in detailed descriptions of each island.

On no part of Manua, Anuu or Tutuila are the coral reefs extensive, while the whole northern coast of the larger islands of Upolu and Savaii have a sea-barrier of coral; at many points stretching two (2) miles into the ocean, usually shelving downward toward the land, having inside water courses, which channels are navigated by the native crafts giving them easy and facile communication between villages.

The outer edge of the reef at low tide is often exposed, seldom perpendicular, usually inclining inward. Upon this reef the waves roll, and, breaking, comb

over in successive cascades.

The island of Manono, off the western end of Upolu, and distant two miles, is entirely surrounded by a coral reef. These reefs have many passages, or breaches, opening into the bays. Many of these breaks are only boat passages while some are large channels, such as make the entrance to Apia, and Fangaloa harbors in Upolu.

The warm and equable climate, the moisture of the atmosphere, joined to a vigorous and prolific soil, have clothed these islands with a varied and luxuriant vegetation. Leaving the naked, seamed and burned mountains of Hawaii, and approaching the Samoan islands, the contrast is certainly charming. Eternal summer gives to the latter a perennial flora. From base to mountain top is covered with verdure.

Excepting the shore line of lava before mentioned, and a lava field of a few miles in area upon the eastern end of Savaii there is no

space of bare or naked land in the entire group. The soil is a rich mould upon the slopes, and iron upon the precipitous mountain sides, while the vallies and level tracts are a deep alluvial deposit of the same, the whole a decomposition of vegetable matter with only a slight proportion of decomposed lava. This being impregnated with iron makes a vigorous tillable loam. So rapid is the growth and decay of vegetable matter, and so long has it been accumulating that the interstices of the broken lava upon abrupt declivities are filled with soil which is again protected from heavy washes by trees and shrubbery.

Upon a near approach to the islands the groves of cocoa-nut trees are seen lining the beach, with native villages nestling among them. The back ground of abrupt hills or long, easy slopes is covered with a heavy growth of timber. Perhaps no islands in the Pacific have such primeval

forests, and such a variety of valuable woods — tall and symmetrical trees with clear and uniform stems, seldom found in groves of hard wood, heavy timber trees with outrageous foliage, and groves of lighter, softer, but more finishable trees.

The Tamanu (Calophyllum Inophyllum) so often described by visitors to Tahiti is a native also of Samoa. It is found upon all the islands of the group, but is most abundant upon the higher slopes of Upolu and Savaii.

It is a heavy tree with spreading branches, the trunk often four (4) feet in diameter, the trees seldom growing together.

The Fetau is perhaps the most valuable timber tree in the group, not so large in the trunk as the Tamanu but taller, much more abundant and accessible, the wood being of various shades of red, of fine texture, and enduring polish. The Fau — Hibiscus taliaceus — is common to most islands of the

Pacific; here it is very abundant, and more valuable to the natives than any other tree except, perhaps, the cocoa nut and bread fruit.

The wood is much used for canoes, but its value is in its fibrous inner bark from which fishing nets and fine lines are made, also a beautiful white mat with a soft nap six or seven inches in length, much resembling a fine dressed sheep skin.

The tensile strength of this fiber is much greater than that of silk or hemp.

The Aoa — Banyan tree — Ficus Indica — is too well known to need a discription here. It is not abundant in Samoa, though perhaps as much so as in the Indies considering the area of the islands; here it is the monarch of the forest, lifting its great leafy dome above the surrounding foliage.

It may be seen from the coast miles in the interior.

The Ifi, native Chestnut, and the Vi, are both large trees

growing in abundance, taking second rank among Samoan trees.

Both are fruit bearing.

The Vi, known in Tahiti as the Brazilian plum, bears but once a year. The fruit, when ripe, is of a rich orange color as large as the largest peach. It is very nutritious and, in taste, more nearly approaches the apple than does any other tropical fruit.

The Ifi or chestnut, is particularly attractive from its graceful stem and buttresses which grow out from the trunk at the base. These remarkable buttresses surround the tree in perfect regularity, having very thin bark, and are sometimes six or eight feet high gradually tapering from the tree to the earth.

Accompanying document marked M is a memorandum of the principal trees of this group.

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They are numbered to correspond with pieces and sections of the trees which I have had carefully

prepared and marked. The list is by no means complete but accurate, as I have personally inspected each tree from which the samples were taken. With a larger craft I would have brought to the United States a section from the trunk of each.

The Ua — Chinese paper mulberry — is common to all the islands of the Pacific, very abundant in Samoa, so much so that the risers, or twigs, are seldom regularly cultivated. The miniature thickets are found on all the low lands. From the inner bark of the "Ua" is manufactured the native cloth, the "Tapa", of most groups, "Siapo" of Samoa.

The Paoga and Tala are two varities of pandanus, small fibrous trees, from which the native coarse and fine sleeping mats are made

The Ulu — bread fruit tree — Artocarpus — here flourishes in the greatest variety and luxuriance. In every village they are interspersed with the cocoa-

nut and surround each house, while every town has one or more groves in the interior.

On the leeward end of Savaii on each walk for a mile or more at a time through Ulu groves.

The tree is not tall but uniform and beautiful in shape with wide-spreading branches and broad pinnated leaves, the entire foliage charming in its regularity.

The fruit is the staple article of food in Samoa. The heart of the tree is of a dusky red color strong, straight and easily worked. From it the frames of the native houses are made and, excepting for boat building, it furnishes the lumber of the natives.

The Cocoanut— Cocos nucifera— in Samoan Niu, needs no description.

Its wide range of usefulness cannot be exaggerated. Its almost inestimable value to the tropical islands of the Pacific is at once appreciated by a stranger among them. Upon the low coral islands it is food drink and

clothing. In Samoa, however being an article of export, of which I shall treat more in detail hereafter, it enters more or less into every branch of the primitive industry of the nation.

From the husk of the nut sennit is plaited with which their large canoes are sewed together (in lieu of nails); sheets, hawsers and all cordage made, and the entire frame work of houses, great and small, fastened with it; the large shells, in pairs, used for water vessels which may be seen hanging upon the post of every house; the water of the green nut drunk as a beverage and often supplying the place of spring water in some districts; the broken shells used for fuel, and the dried leaves of the tree as torches for night fishing or land travelling. The wood, however, is soft and decays quickly, except the heart, which is very small and was formerly used for spears; it is hard, exceedingly rough and is said to be very poisonous.

In times of war the trees are cut and used as barricades, for war canoes and parapits to forts.

The cocoanut generally grows on the beach, its roots often in the salt water, though extensive groves stretch far inland.

In the smaller islands where it feels the influence of the salt atmosphere, it grows high on the mountains and is found on Tutuila at a hight of fifteen hundred (1500) feet. The tree grows from the nut bears in five, and attains full growth in seven years. The product is from forty to one hundred nuts to each tree.

So extensive and unfailing is the growth of the nut tree that it would be difficult to even approximate what might be the aggregate annual product of the islands.

The <u>Ifaouli</u>, a tree of excellent hard wood, is a vegetable caustic, not less positive in its action than nitrate of silver; its properties are well known to the

natives, and fully attested by resident missionaries. I have samples among growing plants which I hope to preserve.

Ava — Macropiper methysticum — is a spreading shrub, growing in clusters, from six to ten feet in hight. The stalks are dusp grem, in joints, like bamboo or sugar cane. The plant grows from a large bulbous root.

Of late years the medicinal properties of Ava have come to be appreciated. It is a harmless and delightful soporific, properly administered.

In most of the islands of the Pacific it is used as an intoxicating beverage, though in Samoa it is drunk only on special occasions, councils, entertaining of friends, generally indeed as an evidence of esteem.

I have not seen or known of a case of intoxication or stupefaction from its use in the islands.

The liquor is prepared from the dried root by a disgusting process

of mastication by young girls, and strained through cocoanut fibre into a large bowl hewn from the trunk of a tree, the inner side of which, from constant use, attains a beautiful pigeon blue color or enamel of high polish.

The plant grows wild, though it is extensively cultivated in many places.

The native odoriferous shrubs and flowers of Samoa would not take high rank in botany either for multitude or variety, yet there are few people who pay greater tribute to floral nature than the Samoans. Every scent bearing plant and fragrant flower is brought into requisition for maths, necklaces and other adornments of the person. Native oil for the hair is scented with Ifiifi, Fitofitoa, Afia, Alili and other odoriferous plants and flowers; while necklaces are made from Taitaipo, Lusi, Pupuions, and the fruit of the Olitato. These are some of the indiginous flowering plants

having no technical names.

Laumapapa and Lanfassafasa are names of climbing ferns. Often these virgrun ferns climb to the tops of the highest trees, their rich green tassels pendant from the overhanging boughs, making a delightful wild-wood picture.

I have been particularly impressed by the abundance and great variety of ferns in the mountains.

The dyestuffs known and used by the natives are magu;— red ochre, the yellow of tumeric, a lamp black prepared from the candlenut and a brown solution of the scraped bark of the Oa tree.

The existence of other and valuable dyestuffs in a country so prolific of precious woods cannot be doubted, the simple wants of the natives giving no stimulus in that direction.

If fruits and vegetables are limited in variety this fact is amply compensated for by their abundance; so bounteous is nature

that every day is practically, to the Samoan, a holiday. The production of food and the support of a family can scarcely be turned labor, yet few aboriginal people live better. Bread fruit hangs invitingly about every house; it is their Chiefest article of food.

There are several varieties and from them many dishes are prepared. The fruit is mostly baked in ovens and eaten with fish, yams, taro and bananas.

The statement, however, should not be withheld that the bread-fruit is not a nutritive food.

The natives, though devoted to it, feel sensibly that the constant use of it is enervating alike to mind and body. But the ease with which it is procured and the consequent exemption from much hard labor which it occures makes them disinclined to substitute for it the maize of the temperate zone, though Indian corn grows here in great luxuriance, and is known by the natives to be more conducive

to the development of mental and physical vigor than this favorite bread fruit. . There are eight distinct varities of the yam, (Dioscoria alata) the Samoan Ufi. It is indigious growing in the woods and high upon the mountains, where it attains its greatest size; sometimes a single cluster of roots weighing eighty (80) pounds.

It is however the cultivated yam upon which the natives rely.

Every family has its yam and taro patch. This vegitable is a poor substitute for the potato, possessing but little more than one half the nutritive properties of the latter; but the ease of cultivation and the certainty of a crop make it common food for both foreigners and natives.

Tals, Taro, Arum, is also indigenous, and of many varieties. In the Hawaiian Islands where it is the staple article of food it is raised in patches flooded with water; its cultivation attended with hardship

and some years the crop is precarious. In Samoa the dry taro (arum costatum) flourishes best.

It is a rich, nutritious and healthful food; its growth and appearance not unlike the potato, but far more valuable as a vegitable food, containing as it does a large proportion of starch.

Taro is highly esteemed by the whites, and no doubt will ever be their staple food on the islands.

Very unlike the potato and the yam it cannot be transported as it is subject to decay in a few days.

From the young green tops of the taro the natives make a variety of very palatable dishes.

<u>Masoa</u> – Arrow root – is indiginous. It is found wild but seldom cultivated and rarely used. Great quantities might be raised by a little effort.

The common white or Irish potato has not proved a success.

It grows strong and rapidly but loses flavor. The seed runs out or the bulb turns to the sweet

potato. Upon the mountains or high plateaus I have no doubt the potato would flourish quite as well as it does in Hawaii.

The sweet potato is large, the crop certain and the yield very good, but it lacks the richness and flavor of the same vegetable in our southern states.

The plantain and the banana grow upon all the islands in great profusion and variety. I have heard many native names for these fruits, yet upon investigation found that they were the names of separate varities, with very marked differences in the size shape and flavor, with also a difference in the size and character of the tree. In some districts there are regularly cultivated banana plantations. The wild banana is especially valuable for its fiber, much resembling hemp in tipture.

Oranges, lemons, and limes are very abundant, the lat-

ter in great variety and excellence.

Guavas, mangoes and citrons are found in plenty. The citron tree is justly praised for its beauty; its dark green foliage shading the fruit which hangs like great corrugated masses of gold.

Filimatu and Fagaio are native fruits not worthy of special attention.

The wild <u>Tumeric</u> is very generally distributed. It is used chiefly as a dye stuff by the natives. The curry made from it is a very superior article, comparing favorably with the finest curry of the Indies.

<u>Coffee</u> is found wild, though not in sufficient quantities to even justify the belief that it is a native of Samoa.

The tree is of fair size but the berry is small. No effort has been made to cultivate it, though the highland is particularly favorable to its culture.

Climate, soil and especially

the favorable topography of the country unite to invite such an industry.

Indigo grows perfectly. The stem is fine and the whole plant rich in coloring matter. It is not cultivated.

The Stone-nutmeg- is indiginous. There are several varieties, but those most common are worthless. I have seen but one variety, and that upon Saraii, which possessed the value of the Indian nutmeg; and this tree is sparsely scattered over the island.

The mace is exceedingly fine and rich; the nut larger but below the average flavor of the nut of commerce. Cultivation, no doubt, would improve it.

There are two varities of cotton growing on the islands; both species of sea-island cotton; one of much larger fiber than the other. It is not known by whom nor when it was first introduced. It is not cultivated, growing as a weed, but is very

limited quantities. Upon the small island of Anuu, south west of Tutuila, I saw perhaps thirty acres in bloom. It is picked only when there is an opportunity to barter with a trader visiting the island. A very little is picked in the vicinity of Apia, on Upolu, and also on Savaii.

The cotton is certainly of a fine quality and not subject to the cotton worm or insects.

There are large tracts of country upon the islands eminently adapted to the cultivation of cotton and Indigo.

Of the fauna of the islands little can be said. The Samoan language furnishes a common term for beasts and birds— Manu— which is a general prefix to special names of birds.

A few wild dogs are found in the mountains. The dog, though wild, has not the appearance or habits of the wolf or fox, and has evidently come

from the domestic animal brought by shipping to the islands.

The pig - Puaa - is common to all the larger islands of the Pacific, and very abundant in Samoa. Numbers are seen in every village; they, and fowls, comprise the animal food of the natives.

Wild hogs roam in herds through the forests. The researches of the missionaries, with the abundant testimony from history and tradition of the islanders, seem to prove that both the pig and common fowl are native to the Pacific islands. The natives point with certainty to the existence of them beyond the time of La Pérouse and Captain Cook, though it has generally been accepted that the pigs and fowl left by the latter were their original introduction.

The Chicken, or common barnyard fowl, - Samoi moa - is quite as abundant as in civilized and thickly settled countries.

The same bird is also wild in the forests, in great numbers.

While the field for the ornithologist would not be extensive, yet he would be amply compensated for this fact in the peculiar habits and rare plumage of native birds.

Some species, unknown elsewhere, the Dods — Didunculus strigostoris — or more properly, the "little dods" — the Manumea of Samoa, long supposed to be extinct, is found only in this group. It is a timid bird, lonely in its habits, exceedingly few in number, and only found in lonely and almost inaccessible parts of the mountains.

The dods was once considered sacred by the Samoans, at another time used as food for great Chiefs.

It is the "tooth-billed pigeon", having three teeth upon either side of the lower mandible. I have brought a living specimen, at considerable labor, care and expense — the only caged bird upon the islands; also a perfect specimen preserved in spirits, a subject for the taxidermist.

For about two centuries past

the few remains of this bird known to the scientific world — as a foot or a head — together with some paintings made of it in the seventeenth century, have been preserved in European museums with great care, and have been regarded as of great value. Several scientific treatises upon it have been contributed to learned societies within the last fifty years, but so little has been known of it by naturalists that they have not been agreed as to what family it belonged, or what were its habits.

Ornithologists will doubtless recognize in these specimens an extremely valuable acquisition to science, and improve the opportunity now afforded of making a thorough acquaintance with its peculiarities, and of determining its proper classification.

I feel a personal gratification in the fact that the United States will enjoy the honor of restoring this rare and remarkable bird to the attention of the

scientists of the world, and will have this new opportunity of winning its interest in the promotion of scientific knowledge.

The Manuma, and Manu-tago are two varities of cooing doves, of grey, white and golden plumage with scarlet crests.

The native pigeon, Lupi, a trifle larger than our tame species, is very abundant. Many are tamed and carried upon sticks by native Chiefs.

The King Fisher, is a small bird of exceedingly beautiful plumage

The Vampire Bat - Péa - flying fox - Pteropus ruficollis - identical in appearance with the Pteropus Edwardsii of Madagascar, is very abundant, once considered sacred, and entered very largely into the structure of their reverential religion. It attains great size, often measuring four (4) feet from tip to tip of wings.

It is neither carnivorous,

non insectivorous, feeding, as it does, exclusively upon fruits. I have brought two live specimens with me, and have had abundant opportunity to determine this statement, notwithstanding the generally received opinions of naturalists to the contrary.

Water fowl are scarcely worthy of mention. A few are found in the water courses of eastern Savaii.

There are no poisonous reptiles in the Samoan group; but there is a considerable variety of harmless snakes upon the island of Savaii;— white, red, green, black and spotted. I saw the first reptiles in the islands at the village of Asau in Savaii, and there learned of the "crowing snake"— Vivini gata. It is the subject of native songs. The testimony of both whites and natives points directly to the fact that they have a snake which crows like a cock. I did not see or hear one. The apparent physical

impossibility of such an anomaly made me sceptical, but the unequivocal testimony of the missionaries to the existence of such a reptile seemed too strong to be rejected.

It has long been supposed that snakes were not found in the Polynesian islands; that they belonged only to Continents, or islands contiguous to Continents. Certainly they are not found upon any island of the Pacific north of the British Colonies excepting Sawaii

A Conchologist associated with me would have had a most inviting field for study.

The beaches, reefs and estuaries of Samoa abound in beautiful shells and shell-fish of numerous varieties. The curious fish which sport among the coral present an almost endless variety of gorgeous hues; some of them possessing a metalic luster of marvelous richness; altogether affording a most amusing study.

Fishes used as food are also very abundant, though the

variety is meager. They are the varieties common to southern seas—dolphin, bonito and mullet being most abundant, the latter taken in the bays and lagoons in great quantities.

Bonito fishing is an amusement as well as an industry. Every prominent family owns its bonita fishing canoe—Vaaalo.

The fish are taken in rough seas beyond the reefs; and this employment gives fair opportunity for the exercise of great skill in the management of their boats by the fishermen.

The climate of the Samoan group presents striking differences from most, if not all the islands of the same latitude in the Pacific ocean. After exertion its debilitating effect is plainly apparent to a foreigner in a mental and physical prostration, no premonitions of which are felt, however, while in action, excepting when protracted to an unusual extent.

A careful reading of the

thermometer during four months in various parts of the islands at sea level, night and day, gives a mean temperature of 80 $\frac{69}{100}$.

This is a higher range of the mercury than more prolonged readings would show. The following taken from the readings of Rev. S. J. Whitmee, at Malua, Upolu, for 1872 is perhaps a fair estimate;

Highest reading in shade Dec 17th	at noon	87.
" "	Dec 18th & 19th "	86
Oct 30th Nov 5th	Dec 16th & 20th "	85
July 21st	at 6 o'clock A.M.	70
" 23rd	" "	71
May 28th, June 5th Aug 9th & 10th and Dec 10th		72
Mean temperature during 1872		78 $\frac{33}{100}$

On the 11th day of August in the harbor of Pago Pago from 11 A.M. to 3 P.M., in the shade, without wind, the thermometer stood at

sea level	88 $\frac{7}{100}$
At an altitude of 300 feet	88
" " 1000 "	86
" " 1300 "	84
" " 1750	81
Temperature of water in the bay	87

The same relative thermometrical changes in altitude are found upon the higher mountains of Upolu and Savaii; with lower temperature upon the southern or weather side of the mountains, the atmosphere being tempered by the prevailing south east trades.

Rains are evenly distributed throughout the year excepting the months of January, February and March, when northern winds and rain storms often sweep over the islands.

Destructive storms are of rare occurrence. Hurricans, such as rush over the Fijies, to the southwest, and the Society islands to the east, are almost unknown. The uniformity of the trade winds and the vast expanse of ocean surrounding the islands seems to insure the group against sudden climatic changes.

A striking peculiarity of the climate is found in the fact that the difference of temperature between the sun and shade is

seldom more than seven degrees.

Repeated observations made with a cloudless sky and vertical sun showed 82° in the shade and 89° in the sun. At no time have I found a greater difference between sun and shade than 10°, while the average has been 7°.

The equability of climate renders one extremely sensitive to even very small changes in the temperature; 82° at 9 o'clock P. M. may be warm, while a fall of three degrees, 79°, at midnight, makes blankets desirable.

These, I esteem to be significant facts, having no little bearing upon the general health of the inhabitants, and a fitting subject for scientific investigation.

The Samoans are not exempt from diseases, being afflicted with spinal complaints, diseases of the skin, eyes and the lungs, with elephantiasis prevailing to a great extent. Diseases of the spine are far less prevalent than in the neighboring groups, most

common in infancy, and resulting in curvature of the spine; but the hunchback, when grown, is generally vigorous and healthy.

Such cases are rarely, if ever, meningitis, the brain not being affected. The skin disease — Samoan Elamea, has the appearance of Soriasis, most prevalent among Children, which they seem to outgrow.

Children's living in a state of nudity, and playing in the hot sands of the sea coast seem to suggest a reason for such afflictions.

I have found but few cases of Ophthalmia, proper. In afflictions of the eye the pupil is not diseased, and sight seldom impaired or destroyed, though there are many cases where the eyelids are badly affected and the membranes of the of the eye inflamed.

Living in salt water and continual exposure to the sun's rays upon the white sands of the beach, in some districts, is the primary cause of the general prevalence

of sore eyes. Having in mind the statement of Commodore Wilkes, in 1839, "that one fifth of the population of Savaii were afflicted with Ophthalmia, and very many blind," I sought very opportunity of determining the accuracy of the statement.

I visited every village in Savaii and met the greate proportion of the natives. In this island I saw but three cases of total blindness and a less proportion of eye diseases than exists in our large cities. This estimate will apply to the whole group, with the single exception of Manua, the easternmost island, where about one twentieth of the population have diseased eyes and quite a number are blind.

From careful inquiry, however, I became satisfied that diseases of the eye were far more numerous in the last than they are in the present generation. So far as I know I saw no cases of <u>amaurosis</u>.

I found the whites entirely exempt

from such affections. Lung complaints, among the natives, is a prevailing malady, arising, probably, from continual exposure and a want of knowledge of the proper remedies in the incipiency of the disease.

Laryngial, bronchial or tubercular consumption are very rare. I did not see a case of phthisis pulmonalis. Affections of the lungs are from sudden colds, often inducing pleurisy or pneumonia; and, usually, so rapid and exhausting is the attack that only the most vigorous constitution survives it. In such, as well as rheumatic attacks, the natives resort to Lumi Lumi, - a system of pounding and treading the body, which is, at times, very efficacious.

Venereal diseases are almost unknown. It would be almost impossible to conceal a case should it exist.

Aware of the prevalence of loathsome diseases among aboriginal people, generally, I was astonished to find an almost entire immunity

from such maladies upon the part of the Samoans. I saw one case, female, on Savaii, a Samoan, but recently from Tonga. This single case was an abject of the attention and deep indignation of the natives in the surrounding country.

Leprosy is not known in the Samoan group, not a single case existing.

Elephantiasis is the scourge of the south seas. There is scarcely a village in Samoa which has not one or more cases. The disease is usually heralded by an attack of chills and fever, and rapidly developes itself, seeming to defy medical skill.

The limb soon swells to an enormous size though the general health does not seem to be seriously impaired; and the victim of this malady moves about without seeming discomfort. Not unfrequently the testicles are attacked and often become frightful tumors.

I have seen cases operated upon where the extirpated tumor weighed nearly seven (7) pounds.

Dr. George a Turner at Apia, of the London Missionary Society, has operated upon many cases, without losing a single one, usually saving one testicle. In nine (9) cases the average weight of the tumors was twenty two (22) pounds.

Exposure, and constant life in the water, are among the causes assigned for the general prevalence of elephantiasis. But it is not restricted to the natives; whites long resident in the islands are likewise subject to it.

Of late years surgeons of the British navy have given earnest and commendable attention to this disease. The natives have rude and primitive ideas of surgery. A broken back, when the spinal cord is not wound, is quickly, and often effectively, treated as a broken arm or leg would be.

Trepaning is well known among them and often practiced; also phlebotomy.

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as known and practiced among enlightened nations shall become diffused among these islanders I doubt not that the diseases which are now distinctive to them will become as amenable to treatment as they are in our own country.

The natives of the South Sea islands, are genially regarded as Malayan, or Papuan— the latter the Polynesian negro, intensified in New Guinea and Australia, and modified in the Fijies; while the broad face, heavy features and dark skin of the Hawaiian speak of Papuan admixture.

The Maori of New Zeland, the Tahitian, Tongese and Samoan are the Polynesian Malay, the latter a fairer physical and mental type of manhood than the Asiatic Malay of to day; never subject to the inroads of other races and consequent admixture; unconupted and unchanged, they have preserved much of their original characteristics. The face has many of the distinctive marks of

the European. Generally the profile is decided, and the facial angle distinct. The occiput broad but seldom elevated; unlike the Malay the nose is never artificially flattened, deformity of person never having been practiced among them; the nose is usually straight but not so delicate in structure as that of the whites; the mouth large and lips thicker than those of the European.

The profile of the young girls is often very pronounced; the hair black, soft, and sometimes fine and wavy; never crisp and curly in either sex. Among the men beards are not so general as among the whites, yet many have luxuriant beards.

The eyes is black, soft and pleading, giving that melancholy air and "muteness" of expression which Humboldt says is characteristic of the islanders of the Pacific.

The skin is dark olive, resembling polished copper, presenting no difference in the sexes, though

the prominent Chiefs and better families are much lighter, with smoother skin; they are also taller and more symmetrical in person than the common people. The infant is much lighter in complexion than the adult. The male Samoan is tall, erect, and proud in bearing, with smooth, straight and well rounded limbs, the contour of person seldom presenting muscular protuberance or development.

The females are genially slight, especially the young girls, erect and symmetrical, easy and graceful in their movements, the charm of lightheartedness seeming to follow every action.

Beauty of feature is not the rule, though many of the village maids are exceedingly beautiful.

The Samoan does not incline to obesity, seldom losing his erect bearing and roundness of limb and figure.

The "Emma", of the Malietoa family, mentioned by Commodore Wilkes in 1838, then a young girl,

is now, at the age of fifty, a beautiful woman.

Though intecine war has often desolated the islands, and the jialousy of districts, chiefs and families is great, yet the Samoans, as a people, are mild and peaceable in their instincts, mirth-loving, generous and happy in their peaceful state.

Though possessing superior powers of endurance, and great energy in action, the people, as a race shrink from labor.

Heretofore without a stimulus ambition has not created objective motives. Accumulation, or even a desire to amass wealth, is almost foreign to their natures.

Communism is a creed among them, but is confined to the members of the family.

This has ever been an effectual bar to the accumulation of property.

Their aptitude is evidenced by the facility with which they receive and retain the teachings of the missionaries, learn the habits of foreigners,

and comprehend the power of the whites from unity, organization and industry. Their ingenuity is displayed in the building of houses, boats, barricades and forts, as well as the simpler mechanisms and appliances used in daily life.

The Samoan is fond of music though having no appreciation of melody. A crude harmony pervades their vocal music — in fact their voices keep time to the stroke of their boat paddles, and in marching, to their tread.

In Church and school each child seems to outvie the others in vocal power and compass. The discordance produced is, in a measure, compensated for by a soft and caressing language.

Instrumental music is confined to the beating of sticks upon mats or hollow logs.

The aptitude of the children, and their tenacity of memory, are significant facts which give promise for the future, and is a hopeful index of the native capacity of this

people. I repeatedly examined classes in school and was astonished at the quickness and precision of their answers, often seeing quite young scholars who would repeat whole chapters of the Bible, answer <u>every</u> question in the catechism, while not a few very bright ones would repeat any hymn called for by number from a book of a hundred hymns.

But the processes of mathematics, analysis and reasoning are laborious and irksome to them.

Inquisitiveness is largely developed in them, though they exhibit a certain timidity in their first intercourse with strangers.

Caste is esteemed a fundamental basis of society, but with gradations in families, hereditary and gaining in pride and power with each succeeding generation.

To a stranger there are no outward evidences of caste, except in stature and physical beauty. The house and household appointments of the common man

differ but little from those of the chiefs. He with the least pride of family owns his patch of land, has his bread-fruit tree, taboos his cocoanut tree, cultivates his own taro patch and paddles his canoe as far as the greatest ruler, but he looks to his chief for protection, obeys his mandates, and is his follower and servitor in time of war.

There is a reverence felt for, and attached to the greatest family names; and the poorest man in Samoa knows the hereditary prestige of such a name. Formerly there were Kings of districts with the generic appellation Tui, as Tui Atua, Tui Manua, Tui Aana &c; though great family names without position or governing power were, and still are, held in great reverence.

Of such is Malietoa, and the female branch of the family Tooa, the names of which are associated with the history and traditions of the Samoans.

In the districts appear local

names of great families; in Manono, Leiataua, in Atua, Mataafa, in Savaii, Imu, Pau and Asiata; while Manua still has a Tui Manua.

The island of Tutuila has but one great name, or family, Leataua, though it has a number of petty Chiefs, the island being tributary to the district of Atua in Upolu, where this family is powerful. The Samoan is specially polite. In meetings and council much time is consumed in acts of courtesy and in the interchange of compliments. When a chief or a distinguished stranger goes through a village all noises cease.

Travelling parties, Malaga, are hospitably received and entertained. In their general intercourse violence, or even rudeness, is unknown. Women are the equals of men except in government. The father carries the child as much as the mother, and joins in the preparation of food and in cooking. Labor is genually divided between them, excepting outdoor work.

A woman carries a burden or paddles a boat only from choice, and her hardest labor is the manufacture of native cloth.

In time of war women are emissaries, going from fort to fort unmolested. Her person is always sacred, as also are Children. A chief's daughter is often the maid of a village; she is reverenced by her people, though not governing them, and occupies a most prominent position.

Polygamy is common on the part of men — never on the part of women — though two wives seldom live in the same house.

A plurality of wives is not common, a husband usually sending a wife to her people when he takes to himself a new one.

Virtue in Samoa is predominant. It is a creed more powerful than caste and was religiously observed before the introduction of Christianity.

In the highest castes it is held more sacredly than among

the lower. The maid of a village is rewarded more as a virgin than as a chief's daughter.

It is in their night dances that the Samoans most assimilate in character the other islanders.

After they are lascivious exhibitions, and after midnight grossly sensual, but are not proofs of practical licentiousness.

In Hawaii and other islands they are characteristic of the people

The primitive dress of the people consisted of a girdle of Ti leaves, now replaced by cotton cloth, and native Siapo, though upon festive occasions, church meetings and school exhibitions the women dress in long trains of Siapo, with bodices of "fine mats"; the hair is oiled and abounds in wreaths and flowers.

The disposition to assume the dress of the whites is growing, and in their efforts to don the new costume many ludicrous scenes are presented — white gloves, silk

dresses, enormous crinoline, panniers, and old style bonnets are brought into requisition for a "May meeting" — native Tons or Tabo Tasi.

The men wear foreign clothing only on special occasions, and this consists of army and navy uniforms which certain Chiefs have acquired from foreign vessels, and which they are fond of displaying.

Tattooing — Ta, or Tatau, is universal in the islands, but does not mark distinction among the people as with the Maoris of New Zealand; the design is identical with all persons. The face is never marked. Women do not tattoo, except an occasional row of spots upon the upper arm.

The process is long and very painful, the subject often compelled to have long intervals of rest.

The instruments are rows of needle-like bone or shell, fastened upon a stick, about six inches in length, which is held lightly by the operator, and beaten with a small

hammer. The pigment, or coloring matter, is lamp black from the candlenut, which gives a blue-black color. The marking extends from a point on each side of the face, upward to the umbilicus.

This part of the body is marked without a break, excepting lateral lines extending round the body from the umbilicus down to a point midway between that and the pelvis.

The lumbar vertebra is not marked. The upper line of marking from the umbilicus, however, does not extend entirely round the body, but ends in opposite fine points on each side of the body.

These two lines complete the process, and the operator must receive his pay before the last one is completed.

To be unfinished is a stigma, and no other tattooer would dare to complete the operation.

The instruments are held in such high esteem that money could not purchase them. To a people without other clothing than a cloth around their loins this

indelible covering is really grateful to the eye, and no doubt originated in a natural sensibility to modesty. By law tattooing is abolished and will be substituted by covering.

In war the Samoan is patient, earnest, and easily controlled by his leaders. While cruel to their enemies they are never treacherous; covenants and truces are religiously adhered to; neutral ground is sacred; prisoners are never taken; the importance of a victory is measured by the number of heads taken.

The head is publicly exposed and reviled, but never mutilated. At the proper time the women from the enemi's camps come for the bodies, which, with the heads, are rolled in white cloths and borne away for burial.

Like the Maori of New Zealand, the Samoan digs ditches, throws up earth works, with fa-

cines, and parapets, builds forts and palisades, and constructs large double war canoes — Alia — capable of carrying two hundred warriors. When a fort on the beach is to be assaulted the canoes, with heavy barricades built on them, are pushed up abreast the fort, by the seamen in the water, upon the opposite side of the craft for shelter, where they await the proper moment for attack.

The national courtesy of the people and the general family relationship existing between them does much to ameliorate the horrors of their civil strifes.

At night, or under flag of truce, enemies will visit between the hostile forts and exchange poi-dog and taro, or food, with perfect innocence, telling each other that they are wanting such things for the morrow's work.

The native weapons are spears, clubs, knives and slings, though they have come recently to adopt fire arms; in the last war

using cannon, muskets, pistols and possessing some improved breech-loading rifles. Though wars among them have been destructive yet one hundred disciplined white soldiers would procure peace among them.

The industries of the people are confined to the building of houses, stone fences, canoes, cultivation of yam and taro, manufacturing native cloth and fine mats, fishing and collecting food. Houses are generally built of the wood of the bread-fruit tree. A circle of posts surrounds a central pillar which supports longitudinal beams; upon these the framework of the roof is built, consisting of light sticks, nicely spliced, making a succession of circles; these circles again crossed at right angles by other sticks, the whole sewed together with sennit, the roof making a semicircle or inverted bowl, covered with thatch of sugar cane leaves and Ti;

the space between the outer circle of posts being open though usu- plied with matting for walls, which are raised and lowered in folds as a venitian blind. The floor is slightly elevated above the ground, covered with pebbles, upon which mats are spread. In the center is a small stone fire place though but little used as cooking is done in ovens, or houses for the purpose.

The houses are neat, and clean, and are kept in good order.

Large slueping screens divide the members of the family at night.

In very village is a town house, used for the reception of visitors and their entertainment.

The Samoan excels in the construction of water crafts and in his skill in the management of them.

The war canoe, Alia, is a double boat, often a hundred feet in length, one larger than the other, double-ended, hence the smaller boat may be both port and starboard; from six to eight feet apart, firmly lashed together

with heavy timbers, making a platform between them. Upon this platform a house is built.

The single mast is in the center of the larger boat, stepped in a socket and raking forward.

The mat sail is built upon a frame, oval shaped, but larger at the top, fastened to the top of the mast, and reaching above it, the lower tack of the sail stepped in a socket at the bow of the boat, and held by running lines.

These boats do not tack ship but carry the sail to the opposite end of the boat and reverse inclination of the mast, in bad weather a hazardous performance.

The hull is made from a species of teak; the planks hewn out and fitted together, the length of the plank not being considered.

These are sewed together from the inside through curved holes, the whole fastened to heavy framework. Not a nail or pin is used in the entire construction.

The outer surface of the hull is

smooth, and of great uniformity.

The travelling boat - Amatasi, is much like the Alia, but smaller, slighter and more graceful, the upper work of the hull often beautifully carved. They are justly celebrated for their speed, and the closeness with which they "lay to the wind". The common village carrying boat - Taumaulua - two bows - is a single boat, deep, and carrying one sail, though usually propelled by paddles, built after the model of a whale boat, and of recent construction, though now in general use.

The universal craft is the single canoe without rigger, hewn from the trunk of a tree and of all sizes. The outrigger is a stick pointed and lying parallel with the boat, fastened by horizontal sticks to the canoe.

It requires practice and dexterity to manage it successfully; but in it the native is at his ease, men women and children showing marvelous expertness.

It is the bonito fishing canoe— Vaaala— which most tests their skill and makes the boat and crew objects of admiration. It is a single boat, without rigger, built of planks, nicely jointed, the model an imitation of the lower half of the bonito— the point of the out-rigger level with the bow of the boat.

The position of a school of Bonito is known by the sea birds hovering over them— instantly the boats are launched— sometimes a flotilla. No storm deters the fishermen from their purpose. Their boats mount the surf breakers and seem to leap over the tumbling waves beyond. Both sail and paddle are used, the crew consisting of three persons. The fisherman is equipped with a bamboo rod, line and shell hook with feathers on the hook, which is trailed on the surface of the water.

The speed of this canoe under sail is extraordinary. The models of these different boats forwarded to Washington are made of Ulu— bread fruit— wood, and are perfect imitations

of each, sewed with sennit, and sails complete. The making of mats is done exclusively by women, in which they show great dexterity and exercise great patience.

The coarse mats for floors, Papa- are made by hand from the leaves of the Paoga. The finer sleeping mats, from Hala, both, varieties of the pandanus. "Fine mats"- Ie-toga, which I shall have occasion to mention to, are also made by hand from Lau-ie- a grass, & shrub.

The shaggy mat- Ie-sina- much resembling a dressed sheep skin, pure white, though often dyed black, is made from the inner bark, of the Fau tree- hibiscus.

The common cloth of the natives is made from the inner bark of the paper mulberry- Ua- an exotic, cultivated extensively. This bark is pounded wet upon a smooth log with wooden mallets. After this process it is called Tutuga.

It is then scraped with shells and bleached, the process called Lomia.

These pieces are carefully joined together, and others in layers, placed upon them, the whole intermixed with the arrow root, and beaten into one piece of white cloth called Tasina.

These pieces of cloth are painted with various colors— yellow turmeric— Malasina— red ochre— Ete— black, from the candlenut— Lama— brown, from a solution of the scraped bark of the Oa tree. The whole process of manufacture called Elei, the finished cloth, Siapo, identical with the "tapa" of the Tahitians and Hawaiians. It seems reasonable that this bark would be valuable in the manufacture of paper.

It is cheap, strong, light and purely white, more subject to decay.

The collection and preparation of "copra" is the chief industry and the only article of export, excepting a very little oil, cotton and fungus.

Each family has its cocoanut grove, or trees. The nut is allowed to ripen, when it is husked, broken and the meat or fruit taken from the shell.

This is cut into slices, dried and sacked for barter and export.

Formerly oil was extracted from the fruit by filling a canoe with it and water and placing it in the sun; the fruit decaying the oil would rise to the surface and was then collected.

Of late years the copra is shipped to foreign ports, the oil there expressed, and the residue goes to confectioners, and is made into oil cake as food for cattle.

This trade has already attained great proportions, of which I will treat specifically hereafter.

The language of the Samoans bespeaks Malayan extraction, many words in the two languages being identical; indeed a general similarity exists between all the Polynesian languages.

The alphabet contains fourteen (14) letters; a, e i o u f g l m n p s t v; two vowels

cannot occur together; every letter is distinctly sounded, therefore there are no improper diphthongs.

No two consonants can come together — The foreign letters h k and r are introduced in the writing of proper foreign names, as Amerika for America.

No syllable consists of more than three letters and each syllable ends with a vowel.

The accent is generally on the penultimate, and is a certain guide in pronunciation.

In speaking the voice is raised, the emphasis falling upon the last word of each sentence. Reduplicated words have two accents. In ordinary conversation there are words which it would be an insult to use to a chief or stranger, as ai, to eat, to a chief, tamafa.

A stranger in Samoa might suppose there were two languages; not so, but there are delicate terms expressive of respect used in speaking

to a chief, though a chief never uses them in speaking of himself. The language is soft and harmonious easily attained by English speaking people.

The adult speaks slowly and without gesticulation, while the children are rapid in their utterances and filled with mirth and laughter.

Prominent Chiefs have what are termed "talking men", who are maiums through whom they communicate their wishes and transact business.

Upon great occasions the orator leans upon a staff speaking in a deliberate manner and is listened to with attention and in silence.

It is claimed by persons long resident in the south sea islands that the Samoan, is the only Polynesian language having a word to express thanks or gratitude — Faa fetai.

They certainly are increasing in the use of this word,

which has its prefixes and affixes.

The language is allegorical and genually oriental in style; thoughts are usually expressed in figurative language as may be seen in some of the papers accompanying this report.

Samoan has become a written language through the labors of missionaries among them. Rev. Mrs Pratt and Turner of the London Missionary Society have made a dictionary and grammar, and in connection with Revs. Williams and Powell, of the same society, and Rev. George Brown, Wesleyan, have translated the Bible, hymns, catechisms and other books for religious instruction.

It is difficult to find a child over seven years of age who cannot read, while the greater portion of the adult population read and write.

Now that they possess a written language with missionaries and teachers at hand as interpreters there is no incentive to learn

English; besides, to them, the attainment of a foreign tongue would prove extremely difficult.

Of the early history of Samoa nothing is definitely known.

There are native traditions of their race, but they are exceedingly vague. "Fine mats" and a "great talking staff" are claimed to be several hundred years old.

Of such ules, treasured from generation to generation with great care, there seems to be some historical precision.

But ruins in the interior of the islands and the roads and the causeways of Savaii are a sealed book to the natives; and to the question, "who built them", the quick answer is, "the evil or good spirits".

Though Christians they are still believers in their crude mythological history. Every island, mountain and many trees, fruits, birds and fishes have associated with them some mythological tradition.

Their mythology, though not so heroic, symmetrical, instructive or classical as that of the Greeks and Romans is scarcely less pleasing. The origin of every great family name has a curious mythical tradition, and with these all the natives are familiar.

These islands were first discovered by the Dutch, — "three ship expedition," — Commanded by Rozenwein, in 1772.

La Perouse touched at the island of Tutuila in 1787. One of his officers M. de Langle, and boat's crew were killed by the natives on the north shore of the island nearly opposite Pago Pago; a small estuary still retains the name "Massacre Bay," though it is three miles from the scene of the massacre.

From this circumstance the islands were avoided by navigators and the natives looked upon as exceedingly savage and treacherous.

The natives still preserve

the tradition of this occurrence and speak of it with a sense of shame, but any naturally throwing the blame on the French.

Certain it is that the natives were dreaded and the islands avoided until 1830, when the Rev. John Williams, the martyr, landed at Sapapalii on the island of Savaii and left some teachers from other islands among them.

About this time Tamafaigna was the principal chief of Savaii — Ole Tupuo Savaii — and King of Numons. He was not an hereditary chief but a usurper; cruel, remorseless, but a man of superior intellect.

He came to be a spiritual as well as temporal ruler, with great political power.

Fortunately for Christianity he died a few days before the landing of Williams. War was still raging in Aana; the adherents of Malietoa gradually gaining power.

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Mr. Williams was instrumental in the conversion of Maiatoa to Christianity and peace was declared.

At this time Williams devoted himself to the study of the natives, their habits, customs and religion. He found no evidences of idols, altars, priests or sacrifices. Mythology and reverence constituted the sum of their religion.

The bat was held in reverence, also the bonito, stars and moon. To them these were the emblems of Deity. Priestcraft and powerful priests with their interested and sanguinary offices were unknown.

Cannibalism and infanticide were more practiced by them; and today the native makes boast of this fact.

A remarkably prolific soil, filling the islands with extraordinary abundance, and bringing food in the greatest plenty and variety to every family, with the slightest exertion on their part, may have caused

to destroy one of the most powerful incentives to these barbarities, found in some islands where the means of subsistence are precarious and difficult to obtain.

Williams found in 1830 that the natives knew something of Christianity and readily accepted it.

This knowledge evidently came from the rude teachings or influence of castaway sailors, as the natives still speak of the white men among them long before the arrival of missionaries.

Of such was "Dan the convict," who captured a vessel, the "Roma", murdered the captain, burned the ship and landed on Savaii.

He could neither read nor write, yet taught the nation, through their superstition.

Such another was "Jimmy the Swut," who regularly preached to them. Many interesting stories are related of these characters by the natives.

In October 1832 Williams returned to Sapapalii and found

Christianity rapidly spreading over the islands. On Nov. 23rd 1838 he arrived in the harbor of Pago Pago, Tutuila, and found the people Christianized, and thus testified that the Samoan far surpassed the Tahitian in amiability of character, the acquisition of knowledge and in the facility with which the children learned to read and write.

For a period of nine (9) years from 1849 to 1858 a bloody civil strife raged between the different districts of Upolu and the small island of Manono; the latter being the ally of Aana, the western district of Upolu and arayed against Atua, and the Tua Masaga. The horrors of this war are still fresh in the minds of the people. The recent war, which ended one year since, was not so sanguinary or destructive of property, and was mainly the result of intrigue and a mercenary desire upon the part of ambitious and evil whites, and at a time, too,

when the Samoan was coming to appreciate the benefits of peace.

Of this war I will treat more fully in the history of my intercourse with the natives.

In 1839 Commodore Wilkes gave to the group a population of fifty six thousand six hundred (56 600). This could only be an approximation to the exact number. At that time a correct census could not be taken and the number of the population was mainly conjecture.

I incline to the belief that this was an overestimate, as it was shortly after the Nana war, which was the most destructive strife known in their history.

A correct census taken in 1863, by the missionaries of the London Missionary Society gave a total population of thirty four thousand six hundred and three (34603).

In 1869 the religious census taken was as follows:

Manua, Aiwaiga, Afoo	1431
Tutuila, Anuu	3450
Upolu	16610
Manono, Apolima	946
Savaii	12670
Total	35107

The religions divided as follows:

Adherents of London Missionary Society – Independents – Presbyterians	27021
Wesleyan Church	5082
Roman Catholic	3004
Total	35107

This census shows a decrease in the population of five hundred and four (504) from 1863 to 1869 supposing the former census to be correct, the latter being absolutely correct, each family and every member of the family being known to the missionaries and the native teachers in each village.

The rent war which lasted two years may account for this decrease as society and families were

disrupted, though perhaps not, more than one hundred people perished in actual strife. It is estimated that there has been an increase of native population in the last year of about one hundred and seventy (170).

The first organized efforts for the Christianizing of the natives were inaugurated by Rev. John Williams in 1830, and, as has already been stated, the natives rapidly and heartily accepted the teachings of the missionaries, and their precepts and felt upon good soil.

The native was kind, hospitable and apt in learning. The missionaries who had encountered a thousand dangers in other islands here found "green pastures and still waters".

Now a Bible is found in every house; daily prayers are the rule, and not the exception, in every family.

There is a church in every village built of stone and plastered inside and out with lime made from coral. Divine service is regularly attended by the whole native population.

A missionary has jurisdiction over a district. In each district are native teachers, usually one for each village, who are educated and regularly assigned to duty.

The London Missionary Society have a religious training institution at Malua, twelve miles west of Apia. It was established in 1844. It embraces a spacious Church, resident missionary house, and neat stone houses for students, making a square with cultivated plaza in the center.

The object of this institution is to train native ministers. There are in it two classes of students; first, candidates for the ministry, and second youths, who, on the completion of their term of study either return home, or enter the higher classes.

The course for each class is four years. The present number in attendance is;

Candidates for the ministry	67
In junior class	18
Total	85

Forty eight (48) students in the senior class are married; in many cases their families are with them.

The subjects of study are, reading, writing and arithmetic, scripture exercises, theology, church history, geography, elementary lessons in astronomy and natural history, with a very little English.

There are usually two missionaries resident at the institution, but at present it is under the exclusive jurisdiction of Rev. S. J. Whitmee, an earnest devoted Christian whose district comprises nearly one third of the island of Upolu, all of Manono, and Apolima and a portion of Savaii; having under his supervision fifty four native ministers and teachers.

It is the custom of the missionaries to make regular tours through their districts; and once a year to hold "Malos". At these meetings the people contribute in money to the missionary society.

It is erroneously supposed by some that this is an imposition upon the natives, and wicked whites

charge the missionaries with levying a cruel tax for the maintenance of themselves and families in luxury.

This is a gross misrepresentation of the facts. The money is appropriated for the education and comfort of native teachers, and is inadequate for the purpose.

I have been with the missionaries of each denomination, stood beside them in the pulpit, and know that they cautioned their people not to give more than they could offer without discomfort to themselves, often refusing money from the poorer people. At every collection the money is counted, a minute made of it, a copy given to the village teacher, the amount proclaimed in church and posted in a conspicuous place.

The missionaries dispense medicine to their people. This is a grave error. Excepting Dr. Turner, of Apia, none are regularly trained physicians. They adhere to the old school of practice, and ignorantly dispense blue mass, gray powders,

calomel and other preparations of mercury, while Dovers powders, hody-phillicum, preparations of arsenic re are freely given. I fresee in this reckless issuance of drugs no little mischief in the future, as mercurial diseases must certainly envelop themselves, unless it is abandoned; and have communicated my impressions to Dr. Turner, a missionary, and also a skillful physician, trained in European colleges.

He at once agreed with me. This mistaken kindness I believe will hegivien up. The confidence of the natives in the missionaries is unbounded, and the influence of the latter is almost unlimited, though there are some exceptions to this remark.

As an instance of their power, during the recent war Rev. George Brown, Wesleyan, learned of the proposed march of a large war party and intercepted them.

He deliberately seated himself in their path and the little army, in the full panoply of war, halted.

They dare not march around him. Speeches were made; the warriors intreated that he leave the path, not a few stalwart fellows shedding tears; he was, however, determined in his purpose, and ordered his bed for a night camp.

On each side was clear, open ground, but it was sacrilege to march round him, and they were compelled to return home as he had "tabooed" the roadway.

The native teacher wears pants, and a white shirt, often a white turban; this dress is a distinguishing mark and in it he is never molested in time of war; but being only a common man he is not admitted into the inner society of chiefs, cast himin being arbitrary, and working no little harm among the people; and for the correction of this evil missionary influence has hitherto been powerless.

The adherents of the Roman Catholic Church are principally confined to Atua, the eastern district of Upolu, and rank among their

number Mataafa, a great Chief.

The adherents of the London Missionary Society, and Wesleyans, are interspersed throughout the entire group.

It is safe to say that there is not a single Samoan who has not accepted Christianity, though more devout and zealous in some districts than in others.

I cannot speak too highly of the intelligence, patience, fortitude and high moral attributes of the missionaries of Samoa.

By their religious instructions and godly lives and the practice as well as inculcation of the domestic and social virtues they have exerted over the natives a wonderfully transforming power, in less than half a century changing, in many important respects, the whole moral aspect of the islands.

Indeed it is not possible to estimate the degree of elevation effected by their presence and agency.

They are, beyond all doubt, more important and effective instrumentalities in the civilization of

this people than all other causes combined. Excepting a few traders in lonely districts the whites are covertly hostile to the missionaries.

They are German and English from the colonies congregated at Apia, tradesmen and liquor dealers who look upon the natives and their property as common plunder, and with mercenary motives often out to corrupt them.

Hence the missionaries look with suspicion and fear upon them.

They are a class long resident in Apia and know nothing of the natives or country.

They are absolutely selfish in their purposes and plans and have add nothing to the common stock of knowledge or usefulness of the community.

The performance of the marriage ceremony by native teachers not regularly ordained ministers is certainly objectionable and justly opposed by the Roman Catholic Clergy.

Even this is better, however, than the original Samoan custom

where the consent of the relatives of both parties and the presentation of "fine mats" was sufficient to make wedlock though not to insure it against a desire to take a new wife — casting off the old one — who will again in turn bring "fine mats" to the family of the groom.

Until recently, the marriage of a Chief's daughter, especially the maid of a village, was an occasion of great ceremony; and so sacred was virtue esteemed in a female that the maid, in the presence of great Chiefs and the families of both parties, was compelled to submit to a public, unnatural and equivocal physical test of virginity.

This barbarous custom, to some extent, still prevails; and though a part of the unwritten history of the Samoans is too well known to admit of doubt

This, like other native customs, is yielding to missionary teachings and the purer attributes of Christianity.

The genral sobriety of the natives and their appreciation of knowledge introduced by the whites add greatly to their tractability and argue well for their future advancement.

Present indications are that these people will soon occupy a much higher place in the scale of minor nations than most of the Polynesian islanders.

With them Sunday is a day of rest and religious devotion.

Food is collected on Friday and prepared on Saturday. On the Sabbath scarcely a boat is to be seen. The hunter is never in the woods during its sacred hours.

Attendance upon church meetings affords almost the only signs of life; even the sports of children are sacrificed, in a large degree, to the strict observance of the day.

To a stranger the villages seem deserted. In some districts, however, "the great days" are observed even if they fall on Sunday.

"The great days" Sâtele and

Sa'talega, are the first and second days of "Palolo" in the last of October. The "Palolo" is a sea-worm which appears on two successive days in any year in some of the openings of the reefs, appearing at daylight and disappearing with the rising of the sun.

These marine worms are about eighteen or twenty (18 or 20) inches in length, are highly esteemed for food by the natives and are taken in vast quantities by them.

They seem to understand the precise day when they will appear, claiming that the day before this appearance the land and robber crab leave the interior and seek the salt water.

Before dawn every native is astir. Every vessel capable of bearing man woman or child is brought into requisition and the reef passages at dawn of day are alive with water crafts, and noisy with exuberant life.

"Ie", the Samoan "fine mat", enters more largely into all the political ramifications of the people than any creed custom or tradition which they have ever held.

It protects caste, fosters the ignorant thralldom of the people, and alone serves to perpetuate barbaric prejudices.

A husband will leave his wife for another with no other motive than the acquisition of a "fine mat".

War may be declared and peace made for the possession of a sacred mat. Families count their wealth, and all personal and real estate is computed by "fine mats".

Chiefs and families have fine mats, but only districts and the government have sacred mats.

The Tui Atua, sacred mat, now in my possession is the emblem of the nationality of Atua, and its surrender is a virtual surrender of the nation, and an evidence of their good faith.

The history and sacredness of this cloth is known to most islanders of the Pacific. For the secure establishment and maintinance of a home and foreign government in Samoa the hereditary and fictitious value of "fine mats" must be destroyed.

This could best be done by affixing a government stamps and making them a circulating medium subject to redemption as is paper money.

The entire Samoan group, (excepting outlying islets, or rocks before mentioned) has, according to Wilkes survey, a superficial area of sixteen hundred and fifty (1650) square miles: Viz.

Savaii	700
Upolu	560
Tutuila	240
Manua	100
Aloosiga	24
Afoo	10
Manono	9
Apolima	7
Total	1650

The hight of mountains, and depth of valleys with general average of physical structure make an astronomical survey uncertain.

I would fix the area at higher numbers, in this, as well as all other tables and surveys made from astronomical observations.

The island of Anuu, lying to the south east of Tutuila, and separated from the latter by a deep channel nearly one mile in width, has an area of about ten (10) square miles, with a population of three hundred and fifty (350).

It is surrounded by a coral reef; the general land surface about twenty five (25) feet above the sea level, with a bold headland on the eastern extremity five hundred and fifteen (515) feet in height.

On the channel side is the village in a cocoanut grove. The island is very productive, growing the two varieties of long fiber sea-island cotton, without cultivation.

A very little tobacco

is cultivated. This is the only island of the group where the natives are not subject to elephantiasis.

Manua, the easternmost island of the group, is nearly circular in form, that portion exposed to the south east trades presenting a bold, basaltic front, rising precipitously to a height of over two thousand feet; the remainder of the island is protected by coral reefs.

Upon the north is the village of Faleasao, with good anchorage except during a norther.

Tau, the principal village of the island is upon the western shore, looking toward Aloosiga, without a harbor, and the roadstead insecure.

This is the residence of Tuibmanua who has kingly jurisdiction over Manua, Aloosiga and Ofos.

Manua rises like a great dome from the water and upon the south and east is exceedingly precipitous; upon the north and west it rises more gently with a narrow

belt of flat land covered with cocoanut trees next to the water.

Ascending the mountains from this flat small plateaus are found prolific in bread fruit and bananas; the soil rich, and moistened by frequent showers; the entire island clothed with vegetation to the mountain summits.

There are no living streams on the island; springs of brackish water at the sea level, and cocoanut water supplying the necessities of the people.

Upon this island the largest cocoanut in the world is found. The Manuan shells are used for water vessels and have ever been highly prized by other islanders.

A single green nut often furnishes more than half a gallon of water. The natives of Manua are exceedingly primitive and have but little intercourse with the outer world.

Native traders carry their oil and copra in open boats to Apia or Pago Pago for barter.

All are Christians. The white walled Church in the centre of the village is a conspicuous object to a passing vessel.

Aloosiga, east of Mauna, is distant four miles; the Channel deep, subject to protracted calms as Mauna is a barrier to the south east trades, and serves to deflect the winds. The island is a crater one about eight hundred feet in height; the southern exposure a nearly perpendicular wall, with a very little level land upon the north and west, where two villages are situated.

The slope back from the villages is gentle for several hundred feet, and is susceptible of a high degree of cultivation. Afos to the west, and separated by a narrow channel, was evidently at one time a portion of Aloosiga. The height of the island is five hundred feet; not so abrupt as the other; the ascent easy; with few crags or precipices; the almost entire land surface is susceptible of cultivation.

There is but one village upon the island— Afu. The population of these two islands is very meger. They are subject to Manua. Islands and people have the same genial Characteristics. In the table of populations I incorporate them with the larger island.

Tutuila is distant from Manua sixty two (62) miles west, and is the third island of the group in size and importance.

The eastern end is a confused and broken mass of lava, huge quantities of basaltic rock segregated, and separated from the main land by narrow Channels, the sea front bold and abrupt, against which the waves break in endless fury.

The entire eastern portion comprising two thirds of its area, is a Chain of mountains, the trend of which is nearly east and west, with an average height of twelve hundred feet— domes, cones and precipices— the base of the mountain almost laved by the sea.

The slopes and ravines are steep with an occasional bench and perpendicular precipice. Villages nestle at the mouth of ravines or on the sea plateau.

The prevailing showers seem to keep alive the very small streams which glide, half hidden, down the ravines. In dry seasons this supply of water is very precarious.

The mountains are covered with verdure, but the trees are gnarled and mostly inaccessible.

At Aur, on the north eastern portion, and sheltered by a bold promontory from the trades is a fair anchorage which would be adequate for the copra trade of the natives.

Excepting the growth of cocoa-nuts upon the shore line it would be difficult to conjecture how this portion of Jaluit could be made available for commercial or other purposes. Nearly all this portion of the island is under the jurisdiction of the Leater family, at Massejan, the head of which -

"Bully my Cow" is at Atua, Upolu, where he is also a prominent Chief, and recognizes the ownership of Tutuila by Atua.

The island is nearly divided by the bay of Pago Pago; the bay at the village of the same name is less than two miles from the northern coast of the island, the mountain chain falling, having a gap of less than seven hundred (700) feet in height, rising again to the west until it culminates on Matafao, twenty three hundred and twenty seven (2327) feet, the highest peak on the island.

The remainder, or western portion, about one fifth of its area, is a level tract of country with an occasional gully, or water way.

This tract embracing about thirty thousand (30,000) acres is, in many places, a deep, dark forest, the timber trees abundant and accessible.

Broken lave covers much of the land surface, but the soil is a loose rich loam, moistened

by showers and protected from the sun by the overhanging foliage.

Here the fruits and vegetables of Samoa flourish abundantly.

Upon this tract of land are found more interior villages than on any other part of the group.

The shore line of this part is also abrupt, with little coral formation, the south shore being a lava plateau with perpendicular sea wall over which the sea, during a storm, breaks.

The western end of the plateau and the southwestern extremity of the island rises abruptly like a tower, called "Sail Rock," which can be plainly seen from the entrance of the bay of Pago Pago.

Around this point and distant three miles is "Leone Bay" and village, with a secure anchorage, except during a norther, the inner waters of the bay having a coral reef nearly awash at low tide, but has sufficient depth of water beyond for large vessels.

Leone is the residence of

the vice commercial agent of the United States. This part of the island is well supplied with fresh water, the small streams being fed by the continual rains upon Matafao, the water shed of which inclines to the west.

About two thirds of the population of Tutuila is west of Pago Pago, divided into four districts and governed by Fuimono, Tuitele, Satele and Le Tuli all hunditary chiefs.

Bound for Pago Pago from the east and north east both Tutuila and Aunu are sighted and the channel between the islands is disclosed. Sailing through this and following the line of coast seven miles, "Breaker Point" and "Lone Rock" are plainly seen, though these points are at opposite sides of the entrance to the bay; yet so uniform is the configuration of the coast and so luxuriant the foliage that the opening is difficult to determine, even with a glass, at a few miles distance.

Parallel with the coast, and

distant from a mile to a mile and a quarter, is a coral bank, with five, six and seven fathoms of water.

The western end of this bank, at the time of Wilkes's survey, extended to a point nearly south of the center of the opening of the bay, or "Whale Rock".

That it has extended and is still growing there can be no doubt though the depth of water over it is unchanged. The present western extremity is one and two tenth (1 2/10) miles from the coast, and bears south half point east from Lower Rock, with six fathoms of water.

Here the outer section of the bay is seen, with "Blunt Point" and "Goat Island" upon the left, and "Grampus Rock" upon the right of the bay in plain view.

"Breaker Point" on the west and "Lower Rock" — an isolated rock one hundred and forty feet in height — on the east mark the entrance to the harbor, which is four thousand and twenty feet (4020) ~~feet~~ in width, having thirty six fathoms of water.

Within the entrance and more nearly opposite "Breaker Point" is "Point Distress".

Upon the same side and distant from Lower Rock two thousand and seven hundred (2700) feet is Blunt Point, an abrupt promontory, making an excellent landmark for Whale Rock, a basaltic mass, about sixty feet (60) in diameter, nearly in mid Channel, and opposite Blunt Point. The mean depth of water, high and low tide, over the rock, is twelve feet — a very trifling expense would remove this, the walls of the rock being nearly perpendicular.

Goat Island, with an area of two acres, is distant from Lower Rock one and a quarter miles - same side of the bay and connected with the main land by a coral reef; it marks the entrance to the inner bay and is nearly north from Lower Rock.

From Goat Island the trend of the bay coast is west, one point north, to the village of Pago Pago.

From Breaker Point to head

of bay on east and north side the coral ref is narrow, and opposite Goat Island at Grampus Rock is but a fringe upon the shore, the other shore presenting a greater width of coral ref which is generally awash at low tide.

The estuaries in the bay have a shallow ref. bottom, the outer edge of the refs falling off quickly into the deep water.

Midway between Goat Island and the head of the bay is the village of Fagatons, inside of "Swimming Point".

Immediately beyond the village a sharp coral point exposed at low water, stretches out into the bay, between the point of which and Swimming Point a large vessel could securely lie.

Upon the shore of this miniature bay, and adjoining Fagatons, the Polynesian Land Company have bought property and erected a trading house; they have also purchased a small tract of land upon the opposite side of the bay.

At the head of the harbor is the village of Pago Pago where Manga, the chief of the district (comprising the bay villages) resides. He is a native of Manua, not an hereditary chief of prominence, and became a temporary ruler through the influence of the missionaries. It was a mistaken policy, now regretted by them.

His people are native, and neighboring chiefs and districts are exceedingly hostile to him.

The bay of Pago Pago is surrounded on all sides by precipitous mountains. Native houses, in small villages, cluster at their base.

When the rains are long continued there are small rivulets found at the mouths of ravines; but excepting the one at Pago Pago there is not a living stream flowing into the bay; and even this can scarcely be dignified with the name of creek.

An occasional flat or gentle declivity upon the hill sides of a few acres grow

bananas, oranges taros, yams and bread fruit, while cocoanut groves line the shores and fish are abundant, hence a scanty population may thrive here.

The high mountains complete by shutting in the bay, in a measure lessen the influence of the trade winds, or they are materially neutralized by the exuberant growth of trees and other rank vegetation.

The mountains generating moisture the rains are almost continuous. The artist accompanying me devoted much time to the bay of Pago Pago and its surroundings.

The security of this harbor is undoubted; no bay in the world could be more safe; while it is sufficiently capacious for a considerable navy.

For a naval and coaling station it would be at all times accessible, and absolutely secure.

Piers and wharves could be built upon the coral reefs with great depth of water alongside, at trifling expense, and a sufficient

ficient supply of fresh water could be obtained at the head of the bay for genual depot and shipping demands, but the insignificant amount of cultivable land around the bay and the consequent necessity of drawing supplies from the leeward end of the island, with the absolute lack of industrial resources immediately about the harbor preclude the possibility of its ever being a populous or important place.

These facts, however, may add to its desirableness as a naval coaling and genual repairing depot for the government. The bay opening to the south and the prevailing winds from the south east, often blowing fresh, sailing vessels, especially square rigged ones, have great difficulty in beating out.

I have seen a small English ketch five hours in working from swimming point to the entrance, a distance of less than two miles.

Upon Brake Point a light house could be constructed the light of which could be seen at a great distance from the shore rendering approach at night perfectly safe.

Knowing that Pago Pago has attracted much attention and been reported upon I confine myself chiefly to a statement of topographical facts withholding comments.

Upolu, forty miles west of Tutuila, in population and resources is the most important island of the group. The trend of the mountains is with the island, i.e. from east to west. The highest peaks are nearly four thousand feet (4000) in hight — sharp ones lifting themselves above the mountain range, and great crater walls, broken, seamed and indented — the volcanic crests almost inaccessible though like all other portions of the islands covered with vegetation.

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pure rivulets, with successive cascades, which unite in streams of considerable volume unfailing, and perhaps as large as any water sheds in the world, of equal size, afford, this having an area of less than six hundred square miles.

The upper portion of the mountain range, less than fifteen hundred feet, is sharp and narrow in outline comprising, perhaps, one sixth of the land surface of the island, and is practically valueless; the remaining five sixths of the island are cultivable though varying in adaptability.

The mountain chain throughout its entire length is contiguous to the southern shore, falling rapidly into the ocean with many bays and abrupt headlands; oftentimes the approaches to the mountains easy — a few plateaus and open valleys.

The available land surface on the south side of the island is limited and generally difficult of approach from the sea except

for native crafts. The south shore line is abrupt, narrow, lava cables, bold precipitous promontories and shallow estuaries with coral reefs stretching across the entrance.

Fresh water is abundant though the streams are small. The bay of Faliolii, though by no means a secure harbor, is a good anchorage and affords sufficient shelter for vessels employed in local trade.

After leaving the broken declivities and deep ravines high upon the north side of the mountains the fall of the land surface is gradual to the sea, with an occasional abrupt descent, but many long, wide stretches of level country are seen covering an extent of thirty miles in length by from six to twelve miles in width.

Between Salo Salo and Fagaloa is a piece of table land nearly level of about ten (10) square miles in extent.

The northern portion of the island east of Fagaloa is some-

what broken, with lagoons reaching into the interior. The bay of Fagaloa, the most prominent, could, by improvement, be made a valuable harbor, but no circumstances could warrant an expenditure of money for that purpose, as the entire north shore of the island is naturally tributary to the port of Apia.

The inner passage between the ref and shore at high water insures easy communication for small boats, and such bays as Fagaloa, except during a gale, afford sufficiently good anchorage for vessels acting as tenders to ships taking in in cargo at some secure central port.

Apia is a ref harbor, the approach from the north east through a deep breach in the coral ref, the outer line of ref exposed at low water upon which the ocean swell breaks continually.

The walls of the channel are perpendicular or inclining inwards. This passage opens into a nearly circular basin

having two low land points, one upon either side, as a crescent reaching seaward — Matautu — on the east and Mulinuu — on the west.

Beyond these land points the coral ref extends half a mile seaward.

A very heavy gale from the north may force the waves over this ref and damage shipping in the harbor; but a sea wall built upon the ref from the land upon the west side of the basin seaward would effectually protect the harbor.

Such a barrier could be built of broken lava and earth upon the nearly exposed ref and planted with cocoa nut trees at a comparatively trifling expense.

The harbor is similar to that of Honolulu, Oahu, the anchorages from six to fourteen fathoms of water. The removal of a few coral rocks near the shore would add greatly to harbor facilities, while a half mile of wharves could be built, which, with the sea wall indicated would render the port of Apia a scene and

valuable depot as well as a general marathone resort.

The richness of the soil, the varied resources, capable of supporting a laige population and its central position as to population and area make Apia the natural entrepot for Samoa.

For port and shipping industries labor could be aggregated and supported. The surrounding country is of greater area and general adaptability than that of any other port in the group; the climate healthful, and the port as many on the commercial track between San Francisco and the English colonies as any other point in the group.

The white population of Apia numbers about one hundred and eighty, chiefly German and English. The town is separated by Apia creek into Matautu and Apia. It is the residence of English, American and German consuls, while the Roman Catholic bishop + Colloy acts as represent-

ative of the French government.

It is the headquarters for the Pacific islands of the commercial house of Goddefroy & Co, Hamburg.

The foreign residents are mostly traders from the colonies with small stores and liquor rooms, trading with natives and living generally useless lives, having no sympathy with the natives, and for selfish purposes ever prepared to foment trouble between the different districts; in times of war furnishing them arms and ammunition, and purchasing valuable tracts of land at paltry prices from irresponsible claimants, or members of rival families. But few of such titles are really valid. The trade of Samoa is virtually controlled by the German house of Goddefroy & Co, Hamburg, formerly represented at Apia by Mr. Weber, at present by Mr. Alfred Poppe, who is also the German Consul.

The exports are cotton and copra, the former insignificant at present, but the copra

trade is considerable and growing into larger proportions. Copra is the dried meat or fruit of the ripe Cocoanut which is gathered and prepared by the natives.

It is shipped to Europe where it finds a ready sale.

The oil enters largely into the manufacture of the best candles.

The Copra in European marts is quoted at about $95 per ton.

There being no regular opposition it is purchased from the natives at about $33 per ton, in trade, equal to about, say $20 per ton. Some money has been introduced into the islands by the same firm — Bolivian silver coin — "Cast iron" — worth about 73 cents to the dollar which passes current at par.

In this trade Goddefroy and Co. employ a number of first class vessels.

Many of them make the outward passage in ballast, returning laden. In fifty five days that my schooner was

in the port of Apia the following vessels received freight:

Goddefroy & Co with Copra,

Ship	La Rochelle	1000 tons
"	Susannah Goddefroy	1200 "
"	Lazar Goddefroy	850 "
"	Bark Elizabeth	600 "
"	San Francisco	520 "
"	Wandrian	480 "
Brig	Susannah	220 "
	Total	4920

English:

Schooner	Kenilworth	115 tons
"	Dauntless	75 "
Brig	Sea Gull	120 "
	Total	310 "
	Grand total	5230 "

Supposing this ratio to hold good for the year we should have a yearly export of 34775 tons, with a home value of £3,303,625—. The carrying capacity of these vessels is much greater than their registers, but through tuidus and trading posts of other islands a large quantity of copra is brought to Apia for final shipment.

The exact annual copra product of Samoa alone, it would be difficult to reach as the Germans are jealous of investigation; it is, however, equal to one half of the above figures, and could be tabulated in a short time.

This is a trade which should be diverted to the Pacific states where the consumption of candles in the mines is very great.

In the town of Apia is a Roman Catholic mission — French — owning a thousand acres of land immediately back of the settlement. Much of it is under a high degree of cultivation.

The bishop has selected land upon the mountain slopes and already done some work for the growing of coffee.

Apia creek in the interior would supply abundant power for sugar and saw mills. West of Apia and adjoining is Mulinuu point, the present seat of the Samoan government. This neck of land is quite narrow and low

separating Apia harbor from a broad lagoon, but very shallow.

From Mulinuu to Mulifanua the western extremity of the island the shore line is low and has an outer coral reef, the entire distance, with breaches at intervals opening into small bays with inner water communication at high tide for small crafts.

The shore presents an unbroken line of forest, gently rising toward the interior, exhibiting a landscape of surpassing richness and beauty.

Upolu is divided into three great districts, the eastern end of the island known as Atua, the middle Tuamasaga, and the western Aana.

Formerly each of these great districts was controlled by a King — Tui; as Tui Atua &c.

The theater of the recent war was at, and about, Apia; (the town and property of the whites being neutral ground), the Tui Masaga being invaded by Atua, Savaii and Manono; the former having

for an ally the district of Aana, with a rooting sub district of Atua.

The origin of the war was more in imaginary disagreement than in real grievance. The desire for some fixed and settled form of government has been paramount in the minds of the people.

The adherents of young Malietoa, who is the direct heir to the family name, and who lives with his aunt Emma, or Patoocino, near Apia were by evil people, and an insidious policy, taught to believe, that his uncle, also a Malietoa — in Aana, was aiming to be made King of Samoa.

The little island of Manono, over the governing power, declared war. Young Malietoa, after vain remonstrance, went into retirement with his aunt, and for two years the war raged around them. Now Tamasese, the great Chief of Atua, and the single native representative of the Roman Catholic Church

was interested may be conjectured.

Certain it is that the whites in the port were the gainers and their hostility to missionary influence became pronounced.

Manons, one and three quarter miles (1¾) west of Upolu, and separated from it by a shallow channel with submerged coral reef stretching across has an area of but nine (9) square miles, rising gently from the water on all sides to a height of four hundred (400) feet.

There are but few timber trees; bread fruit and cocoanut carefully nursed upon the whole island; the Samoan fruits and vegetables cultivated; the whole area consisting of gardens and miniature plantations.

Springs of fresh water, except in very wet seasons, are few, and the supply uncertain, though the beach at low tide, furnishes sufficient brackish water, while there are wells of fresh water in the villages.

There are five villages, making a continuous town on the north, east and south shores. The western shore is not so thickly settled. The island is entirely surrounded by a broad reef with narrow passages, at intivals opening into lagoons; the one upon the south large enough to admit a small, light draught vessel.

Among Samoans Manono has ever been held in high esteem, and her power dreaded. Her fleets of war canoes are large and manned by skillful and hardy crews; her influence in council predominating either for war or peace, though in the recent war Manono lost much of her prestige by suffering a defeat in a naval engagement near Malua with the Tua Masaga.

The island is under the jurisdiction of the Leiatoua family (fighting fishes) having at present two representatives, one, Peleopo Leiatoua — the lizards — was admiral of the Manono and Savaii

flats and fired the first gun in the last war. A Channel six and a half (6½) miles in width, and of great depth divides Manono and Savaii; about midway is the island of Apolima — hollow of the hand — containing seven (7) square miles — an iron bound fortress, nearly circular with perpendicular wall like sea front.

It is an extinct crater with its northern wall broken through to the sea level, the opening two hundred (200) feet in width, with a narrow boat passage between basaltic rocks of not more than fifteen (15) feet in width, opening into a small basin.

The crater rim of this island is thin giving a bowl like interior which is one of the most picturesque of land scenes.

Upon a slightly elevated bench is the village. The interior of the island is exceedingly fertile with an abundance of fresh water. The island belongs to Manono.

In time of war the former sends

its non combatants to this island fortress which could be defended by a few women against any native force. Savaii about four miles west of Upolina, is the largest island of the group, and less is known of it by foreigners than of any of the others.

In approaching it it has a dome like appearance from all quarters, though like Upolu the south side is more precipitous than the north; the water shed, consequently, much more limited.

Unlike Tutuila and Upolu the mountain range is not crowned by cones; has fewer precipices or abrupt declivities; the genual ascent from the water on the northwest and east, gradual; the extreme altitude nearly five thousand feet; the forests of greater extent than those of Upolu, but the stretches of level or table land far inferior; streams not so genually interspersed throughout, two thirds of the island, east, not having a single perennial streams — the natives living com-

felled to use brackish water percolating through the sands at low tide, from Asau on the north round the western end of the island, and as far east on the south shore as Salailua.

This fact evidently influenced Wilkes in the statement that there was a want of fresh water on Savaii.

On the contrary the two largest streams in Samoa are on the eastern part of Savaii, one emptying into a small bay near Le Fee, falling over a perpendicular lava wall into the bay.

This stream I followed a number of miles into the interior during the dry season and found the volume of water nearly double that of the stream at Apia - Upolu.

Another stream equal to that of Apia debouches into the bay of Salupaitea near Palauli, for several miles running through a level stretch of country.

The bays into which these streams flow have a reef across the entrance remaining the passage for

boats very dangerous; and the lagoon waters being shallow, may account for the omission alluded to, on the part of an officer who was generally so precise.

At Matautu there is an open bay of considerable extent with reefs upon either side, the opening broad and deep, the anchorage good, and for four fifths of the year would be secure, at all times safe against the prevailing trades, but in a northerly vessels however well found in ground tackle would be driven ashore as it would be nearly impossible to reach the open sea.

At Asau twenty miles east of Matautu, is a broad deep bay fronting four miles of the coast from Asau to Fagasa with an average width of over one mile, with considerable depth of water, the entire inner waters protected by a lateral reef of great width and generally exposed at low tide; this is at all times a sea barrier, though the extent of

the bay gives room for a considerable swell. There are three openings or breaches through this ref, neither sufficiently large for vessels, though the eastern passage, at little expense, could be sufficiently enlarged for all practical purposes.

Excepting these, there is not a bay or lagoon on the island that any craft other than a whale boat or native canoe can find shelter in.

The north side of the island is fronted by an outlying coral ref; at places high lava banks projecting, broken and lashed by the waves.

Upon the northwest coast, four miles from the extreme western end of the island is the largest village in Samoa, Falealupo, situated upon a sandy plain. The white sand beach is protected by low coral refs, with narrow boat passages.

The village is located in a dusp cocoanut grove. This is one of the most important

Bull

Stations of the London Missionary Society, with a capacious church, school houses and quite an imposing missionary dwelling house.

The district is in charge of Rev. Dr. Davis. Four miles west, and near Safua a broken lava point stretches into the ocean; this is the extreme leeward end of Savaii and Samoa, in Lat. 13° 31' S. Long. 172° 48' W. the "Hades" of the Samoans, where the spirits of the dead precipitate themselves into the boiling caverns amid the sea washed rocks.

The country across the point from Falealupo to Asiafu on the south coast is gently rolling, heavily timbered in most places, some clearings, and many groves of bread fruit.

In this section of country tobacco and Ava are quite extensively cultivated. The south shore is a bold sea front with long narrow lava flats and vertical sea walls or high plateaus, the only approach to the villages being through narrow

passages in the basaltic rock; these openings dangerous to any but native crafts and crews. The shore line is almost a continuous village; a pathway connecting them is paved with smooth stones, the handiwork of which the natives have no tradition of.

Many of the villages are perched high in the plateaus overlooking the ocean the inhabitants being better skilled in wood craft, if possible, than in the management of the canoe.

While the mountains rise rapidly from the south coast yet they are nowhere inaccessible, with fine deep ravines and no naked cliffs; the general aspect is more inviting that that of the south side of Upolu.

Satupaitea, a large village in the bay of the same name, is a station of the Wesleyan Society represented by Rev Mr Wallace.

Here the mountains recede, leaving a large extent of nearly level country, exceedingly rich in soil and heavily timbered.

From Agonoa to Saleaula comprising the eastern end of the island and looking toward Manono and Upolu the country is inviting.

In many places the table lands are naked lava with a bold iron bound coast.

Saleaula, upon the northeastern part of the island is fronted by a sand beach three miles east of the bay of Matautu, the back country nearly level for several miles, covered with a dense forest.

Under this tract of land is the system of caves before mentioned. From the village across the low lands runs one of the ancient Savaii roads; the whole built of heavy stones filled between with broken stones and earth, the surface smooth and dry and from ten to fifteen feet in width.

Saleaula is the present residence of Rev. George Brown, the senior Wesleyan missionary in the group, and Wesleyan bishop of Polynesia.

With him I went round Savaii in open boats, made many land journeys between points and across the island. To this most excellent gentleman I am indebted for much information as well as courtesy.

Savaii, unlike Upolu is not divided into great districts but is governed by petty chiefs of villages.

The northern portion of the island is called La Stutane, (the male or warrior side) the south side La the Fafine (woman side) — always an ally of Manono.

Accompanying document marked A is a list of the names of villages, while maps enlarged from Wilkes surveys give the location of each village.

From data at hand topographical maps upon a large scale could be prepared at the coast survey office and lithographed.

Paintings in water colors, with coast lines are truthful, but especial attention has been given by the artist to the bay of Pago Pago.

To insert a minute and faithful physical description of the islands, an exhibition of their commercial status and relations, an exact and intelligible statement of their crude and incoherent political system, with a somewhat full account of the social, domestic and religious characteristics of the people with the few facilities at hand for such a work I have found to involve no small amount of time, care and labor.

But I have done the best possible under the circumstances, reserving the history of my business and official intercourse with the natives until after I had given such a view of Samoa

On Thursday morning August 17th anchored in the harbor of Pago Pago, with the Pago Pago flag and our ensign flying. In a few minutes our vessel was crowded with natives, among them one who could speak a little English, John Sime, an intelligent but knavish fellow, really the hereditary Chief of the bay, educated by Rev Dr Powell.

The following day I despatched a boat to the village of Pago Pago at the head of the bay with a message to Manga the Chief.

At three o'clock he received me in the town house, his wife, a young daughter, a subchief, the interpreter and my artist present.

I found him filled with an exaggerated view of his importance, position and security.

Pointing to the flag flying in front of his house he said that he controlled the region about him, and that he was secure in the protection of "Amerika". I told him that I had come from America to visit the islands and learn all that

was possible of Samoa — that there was a kindly feeling upon the part of our great government toward his people.

The following day Manga, with wife and child dined with me in the cabin of the "Fanny"; the decks being filled with natives.

The Chief's family were in European clothes and exhibited no little dignity and propriety.

Manga, however, soon developed a characteristic disposition for gain, asking for pilotage and harbor dues. In this I foresaw trouble to himself and people and appointed the next day for a council at his house, with the pilot and some of his Chiefs, when I read a printed copy of the harbor regulations made for him by Commodore R. W. Meade.

These regulations provided for harbor commissions consisting of Manga, the agent of the Australian Steam Ship company and a foreign consul — this commission to fix rates. There being no agent of said company or foreign consul

in the bay and Manga not fairly comprehending such a paper was apt to exercise arbitrary rule claiming United States protection as over authority.

I entered the harbor without pilot, the pilot living seven miles distant upon the island of Aruae and found that the buoy which Commodore Meade had put upon "Whale Rock" was gone and no facilities provided for water.

I made an appendix to the harbor regulations and secured the official indorsement of the English consul at Apia; see accompanying documents marked L 1 and L 2. And that he might the better understand I paid the pilot full charges and the harbor dues at the rates mentioned in appendix taking receipts and leaving him blank forms of receipts.

I also had a metal seal made for him receiving from him a pledge that he would buoy the harbor and open a

boat passage at the upper end of the bay to the small stream thus giving facilities for ships in the harbor to take fresh water as compensation for harbor dues.

These promises were not fulfilled and in a short time after my departure he seized a boat belonging to the English schooner "Dauntless" demanding an unlawful sum of money as harbor dues which was paid. The captain made complaint to the English consul at Apia and a heavy fine would have been imposed but on my personal intercession Mr. Williams remitted the fine and I refunded to the captain the money paid over three cents per ton.

I did this to get a practical recognition of Commodore Meade's action. Whatever may be the avarice and ignorance of Manga or his personal estimate of the importance to himself of Commodore Meade's treaty yet that treaty and the harbor regulations with the intelligent and dignified action

of this office gave to the United States a powerful influence, made a lodgement among a people without a fixed government, attracted and attached all the natives to us and compelled upon the part of foreigners a tacit acknowledgement of the priority of America in its right to treat with the Samoans.

At Pago Pago I was not long in discovering that Manga was not an hereditary Chief— that the Chiefs upon the leward end of the island were more important, and that Manga's petty tyranny within a year was making his people restive, that the imposition of fines was mainly to secure to himself the money penalty as well as being a wilful perversion of the treaty and harbor regulations.

In Pago Pago I first learned of the virtues and Christian attributes of the natives.

Coins, jewelry, knives and other things might be upon the the decks of our vessels, hundreds of natives might come and go yet

no article of value would be touched.

On Sunday the villages are singularly quiet. I therefore established a rigid discipline on board the vessel, having a motley crew — Scotch captain, mate a Swede, the sailors Russians, Finns and Swedes and the artist a Bostonian.

On Sunday work ceased; the crew well dressed went to church; and throughout my intercourse with the natives and missionaries the sailors preserved a commendable decorum; on Sundays attending church and observing religious forms at household prayers.

On August 13-th I left Pago Pago for Apia Upolu, landed at Anuu where I explored the island and had a long interview with Faumuina, the Chief, who expressed his dislike of Manga as well as his earnest hope that Samoa would establish a government or that the United States would take them under her wing.

He was a mild quiet and intelligent man having the interests

and happiness of his people at heart. Leaving Anua and passing through the channel we rounded the eastern point of Tutuila; stopped at points on the north coast and arrived at Apia on the 17th.

From this port I made most of my journeys and explorations in open boats and by land travel with natives and missionaries.

Mr Coe, the American commercial agent, was absent upon a visit to San Francisco.

I sought Mr. Williams the English consul whom I found to be an intelligent gentleman, the son of the martyr missionary, and born in Samoa, created a chief by the natives and endeared to them; a mild just man and thoroughly conversant with their language, having the welfare of the people at heart.

I briefly stated the object of my visit and my desires to which he lent his hearty cooperation.

I found that the great chiefs

of Upolu, Manono and Savaii were congregated together at Mulinuu below the town for the purpose of making laws and establishing a stable government for the whole group.

On the morning of the 19th by appointment I met the assembled chiefs at the house of Mr Colli, Mr. Williams acting as interpreter.

Much time was occupied in the interchange of compliments — when I told them that the purpose of my mission was to gather information of the islands and their inhabitants; that I was not clothed with diplomatic power to treat with them; that I had come from a great nation in a small unarmed vessel; that my desire was to meet and confer with them; that I was accredited to Samoa and the Samoans, not to the white foreign residents; that I was aware of the fact that they now felt keenly the transfer of lands to the whites

which was the results of their own tribal feuds and the advantage taken of their necessities; and that the Prime Minister of America had instructed me to advise the natives against the sale of land to foriegners.

I assured them of the kindly feeling of our government and the interest taken in them, and that in my journeyings I should mingle with them shrinking from no hardships, and would ever be earnest in my efforts to learn with and from them.

At this council were grave and dignified Chiefs who, a few months before were enemies in war; from that day till the hour of my departure from the islands the chieftains would seek me asking advice and detailing their plans for the creation of government and establishment of laws.

For the first time they felt they had met a white man other than missionaries who advised them against the sale of their land and mingled freely

with them without sinister motives.

This feeling became diffused throughout the islands and the "Alii Amerika" came to be known as their friend. Pages of specific instructions could not have evinced greater forethought or accomplished more by the Secretary of State than the one sentence, "advise the natives against the sale of property."

It was at once a path-way to their confidence.

I found in Page Pago and Apia the representatives of the "Polynesian Land Company".

Of the originators of this scheme of speculation in these islands I know but little and that little not creditable to their antecedents nor their more recent acts in connection with it.

The San Francisco stockholders and one James McKee of Sandwich Islands are certainly innocent and highly respectable gentlemen whose money has been squandered and their reputation

stained by adventurers representing
themm in the islands. Trading
posts were established by the company
at Pago Pago and Apia and
large tracts of land purchased from
the natives during the war; arms
and ammunition given to the belligerents
in trade for valuable property,
a far off cousin giving a land
for land belonging to the family
with whom he was at war; contracts
were made for immense tracts of
land at nominal prices; a paltry
sum in guns and powder and
lead being paid as a bonus, the
remainder to be paid in two years.

Happily this period
has elapsed, the money not paid
and the contracts consequently lapsed.

The native combatants came to
realize that they were the objects
of common plunder and made
peace with each other.

After my conference
the whites sent me an address—
accompanying document marked
C.1. an answer to which I delayed
until just previous to my final

departure — document marked C.2.

The foreign residents repeatedly called on me to know what would be my advice to the natives with regard to land sales.

I could not but tell them that I thought the Samoans had been imposed upon but that land titles must be a matter for future investigation by recognized and legal tribunals; and that I could not assume to arbitrate upon any specific question.

I found myself in an anomalous position and determined to avoid issues, but adhere to the natives.

On the 23rd of August I received a message from the chiefs asking "a talk" on the following day and met them again on the morning of the 24th.

There was a large number of prominent chiefs present.

The government "talking man" — prime minister — Lupai of Atua delivered a lengthy address recapitulating the history of the

war expressing their desire for permanent peace, commenting upon the loss of their lands, their helpless position if foreigners should unjustly demand fines and an English or German war vessel should come to collect and closing with an earnest prayer that "Amerika" would extend its protection over them and instruct them in law making.

Tupai was followed by Saga, a chief of Lialemoega, Upolu, a tall grave gray haired man who, upon the part of Savaii, presented to me the government "staff" and "fly flap", representing the unity of all their people, saying that they sent them to "Amerika" as pledges of their desire to be ruled by that great government; that these were the recognized symbols of the people and their language; that the great chiefs in council had determined upon this and there was not a dissenting voice in Upolu, Manono, and Savaii; also that in one week every Samoan would know that the emblems

of this nationality had passed into the hands of "Annika" — these emblems I bring to Washington —

I received them as a custodian of the government; told the chiefs that my labors among them had just begun; that I would traverse the island and visit Manono at once. They assured me of their aid but wished me to be present at Mulinuu at the great "Fono" on the 27th. That was an occasion of great rejoicing — it was peace for Savaii.

The Atua, Manono and Savaii chiefs and warriors at Mulinuu (Tuamasaga ground) were to be fed and entertained by the Tuamasaga and Atua people.

The guests were seated in a large dup cucle with an opening toward Apia. Soon the long files of the Tuamasaga began to approach through the cocoa nut groves singing Christian hymns, the warriors in gorgious head dress of blonde human hair preceded by a "talking man" who assigned them (..

plans; these were followed by others bearing live and roasted pigs and poultry; then followed deputations of young girls chanting all in native dress of "fine mats" and "laps" with wreaths and flowers in their hair, each bearing fruit— yams and taro.

It seemed as though the whole population had poured out.

Provisions in great piles surrounded them; speeches were made and peace signed in Samoa.

On the 28th I went to Manono in open boat with Rev George Brown and natives; had a long conference with the chiefs— Leiataua; addressed the natives in church and remained myself generally familiar with the people; visited Apolima and found the same uniform disposition of the natives, all subservient to the action of their great chiefs.

On the first of Sept. returned to Apia whence I made journeys to the east and into the interior.

On the 5th sailed for Savaii, landed at Matautu and walked to Salealo, Mr. Brown's residence, where I made headquarters for several days.

On the tenth went in open boat to Asau after having sent my vessel back to Apia and Pago Pago, with instructions to meet me at Satupaitea, on the south shore about the 22nd.

I went round the island, penetrated into the interior, met the people and chiefs in church, in school, and in council.

Here I found the natives more primitive but all Christians; hospitable and unanimous in their desire for a stable government.

After spending nearly one month in Savaii I returned to Apia taking some of the chiefs with me.

On the night of the 28th I met the native teachers of Rev. Mr. Lumis' district, (Tua Masaga) at his house where I had a very protracted interview with them, and

from whom I learnd much of the social relations and prejudices of the Sanwains.

I had lived in the houses of the teachers in Savaii but still I had but an imperfect conception of the pride of cast among the great families of Upolu.

These teachers of Dr Sumis asked an interview because they had learnd of my intercourse with their brother teachers in Savaii. I begged that they would talk unreservedly; said that I had come to see all classes of the people and was equally interested in all.

With no little shame they told me of the inferior position which they held; that the great Chiefs would seldom send their children to school to them and, though protected by law they were common people.

I parted with them promising to speak to the Chiefs in their favor. This I did at the next council. The missionaries pre-

dicted an utter failure upon my part in this direction. I approached this question at once in council; informed the assembled chiefs that I had spent hours with these teachers; that I deprecated the pride which prevented chiefs from recognizing them; that the time would come when these people who were intelligent and honest would exercise an important influence in their ~~government~~ country, and that they were the educators of their children.

I pictured America where all people were equal under the law and goodness and merit gave distinction.

Without awaiting an an answer I asked them for an evidence of their return and trust in myself; and then I wanted the great chiefs to rise and shake hands with the teachers.

They did it, and assured me that they "had turned their backs upon the past".

The feeling and gratitude of the teachers is mirrored in

this note to me with presents—
document marked H.1.

At this time the government was busily engaged in forming a code of laws, gathering their information from the Hawaiian laws of Tahiti and Tonga, and adapting them to their own necessities.

They were presented to me in a crude form when I called the English, acting American and German consuls together; also the Protestant and Roman Catholic missionaries; and after consultation the laws were modified and returned to the chiefs. In this I had no little difficulty as the German consul and other white residents had been purchasers of land and demanded that all past land sales should be ratified by the government debarring future investigation.

This was too palpably unjust; and coming from a consciousness of non validity of title I could not accede to it.

Gentle and, perhaps, ineff-

fective as are these laws yet they are a step in the right direction and , were the desire of the people — Copy of Constitution and laws are among accompanying documents marked D and G

On the second day of Oct. the Samoan flag was raised at Mulinuu and officially recognized by foreign consuls. The flag staff was in front of the government house, the chiefs and people making a circle around the staff.

At 2 o'clock P. M. Patoki, the Tui Masaga, magistrate for Apia raised the flag; a fusilion guns saluted it and the national ensigns upon the shipping in the harbor and at the consular residences were flying. With the missionaries and foreign representatives on either hand I saluted the flag and addressed the people. Previous to this ceremony I was much concerned to know what would be the action of the German consul. While our relations were of the most agreeable character yet knowing his control of a great mo-

nopoly I had doubts about his recognition of the Samoan government and this laws; hence I was more than gratified to have him present and all his vessels displaying national bunting. I felt that I was not only eminently successful, but that every element was harmonized.

On the following day, with Rev. ~~Dr.~~ Turner, I visited Malietoa, two miles above Apia, where he is living in retirement with his aunt Patocinas- Emma- He is a young man, educated by the missionaries, preferring retirement to politics, ambition and strife,— his great name a sure protection. He expressed his great joy that peace had come, and laws were created for his people; he was earnest in his desires for American jurisdiction; he knew much of our country, our civil war, the freedom of the Negroes and our paternal care of the Indians. He and Emma accepted an invitation to dine with me on the following day. Knowing that this would be the subject of general comment among the chiefs

and the heads of the government sent for Tupai, told him of my visit to Malietoa, and that he would visit me next day. I assumed that it was a compliment to all Samoans to visit their greatest Chief; that jealousies must cease and Samoa would be blessed; and that I wished to be the first mason to tell the Atua Chiefs of my visit to Malietoa.

Tupai appreciated this, but said it would ~~also~~ also be politic to make a special call upon the Atua Chiefs. This I was pleased to do and we fixed upon the second day after at the Atua headquarters in Matautu, he promising to send to Atua for the principal Chiefs.

On the 4th Malietoa, his wife, and Emma were received on board the Fanny, with Rev. George A. Turner, and spent two hours, parting with interchanges of fitting expressions; Malietoa saying he would send me a letter for the President of the United States — accompanying document marked E.

On the morning of the 5th I

went to the Atua house and found a number of the Chiefs present with Tupai. Much of the day was agreeably spent with them. I found that petty jealousy was rapidly melting away, and prejudice yielding to an earnest desire for peace, and laws, government and the aid of America. Atua had anticipated this meeting. At home they had held Councils and finally concluded to present to me the great <u>Sacred Mat</u> of <u>Sui Atua</u>, a piece of cloth held in great reverence by them, older than their history, <u>known to most of the</u> other islanders of the Pacific, having the power of life and death, and which would ransom their nation. Within the mat is its history and description written by themselves and translated. With much ceremony it was presented by Tupai in a lengthy address. I placed it upon my head (Samoan etiquette) and made answer to them.

This was followed by an unreserved "talk", in which I gained no little information.

They expressed their gratification that I did not fly the Pago Pago flag out of that bay, saying that it was well known to all Samoans that Atua owned the island of Tutuila, and in the government, Atua spoke for Tutuila. I explained that I carried the Pago Pago flag from respect to a local Chief, but particularly as a recognition of the acts of a great and wise naval Commander of the United States. Here, as everywhere, I found hostility to Manga, though the great respect of the people for America prevented any interference with him. They were particularly concerned for my safety, having this mat and going to Page Pago, and wished to send even one Atua Chief with me which would be ample protection; but this I declined and counselled a more enlightened policy, and advised that they send a deputation to Tutuila, with invitations to send their best men to the government house at Mulinuu.

This they had agreed upon, and expressed great good feeling towards

Tuitele, Satele, and Le Suli, Chiefs of the western end of Tutuila; (Leate, of the eastern end of the island being an Atua chief and present.) It was useless to discuss Manga with them. I parted with Atua, as from an old friend, and shall ever revert to this meeting with pleasurable feelings. On the 6th, accompanied by the foreign consular boats, with flags flying I went to ~~the~~ Malietoa for a final interview with the representatives of Samoa. The "Taimua and Pule" — the government. The great Chiefs were also present; an armed guard surrounded the house; the Protestant and Roman Catholic missionaries were present — who had never before mingled in politics, the two religious sects had never before met — The constitution of Samoa, — which no white man had seen — was for the first time read; a copy of which, with the laws, was handed me, with translation appended; the laws, after the Samoans had remodified them, were read, and criticisms invited from the whites.

It was a trying time. The natives had made great sacrifices, distroyed traditions and time-honored customs, and made heavy penalties for transgression of the laws, these applicable to themselves only, hence they looked to me for indorsement of laws wherein these might be in conflict with the whites. When section VIII- "Law for selling land",

was read it was at once opposed by the German Consul and agent of Goddefroy & co, and <u>our acting</u> commercial agent, Mr. Hamilton. They wished a clause inserted which would forever debar investigation into past land sales and that the titles be ratified. The missionaries, ever looking to the interests of the people but timid in their intercourse with the whites, dreaded a serious disagreement. I at once insisted that the law should be accepted, and opposed addition or modification; and was compelled to say to Mr. Hamilton that he was "creating unpleasant Conclusions in my mind". This was the single extra-

official and arbitrary act upon
any part during my intercourse with
the Samoans; there was, however,
an oral agrument that past land
sales
sails should remain in status quo
for say one year when an enlight-
ened board of commissions might
adjudicate upon them. Thereafter
the meeting was harmonious.

I read my adaress — the translation
read by Rev George a Turner — accom-
panying document marked D. 2.

The government secretary read the
letter of the "Jaimma and Pule"
to the Prisiant of the United States,
which with translation was handed
to me. — accompanying document
D.1. I told the government offi-
cials and chiefs that I had no
power to treat with them; that my
instructions were to gather facts
and report the same and that
this I hoped faithfully to do, but
that I had no pledges upon the
part of my government to make;
and our meeting ended.

The following morning Oct 7th I
sailed from Apia, homeward bound.

having received letters from Rev. George a Turner, marked I.1.

From Rev. S.J. Whitmee President, and Rev. G.A. Turner Secretary of the London Missionary Society, marked I 2

From † L. Elloy Roman Catholic Bishop marked I.3.

From Rev. George Brown, Wesleyan marked I.4.

On the 8th landed at Leone Satuila sending vessel to Pago Pago, and with Mr. Meredith, United States vice commercial agent, (a creditable servant of the government) visited Suitele and Satele with whom I had long interviews. They were waiting to receive the government emissaries and expressed their joy at the establishment of a government and assured me of their hearty cooperation. The articles of confederation document marked K - they had refused to sign having no affinity with Manga and were unable to act without the sanction of Atua.

I found these chiefs prudent sensible men with whom I spent some time,

and leaving them visited the different villages en route to Pago Pago on foot. The following night, at a late hour reached the bay and found Manga on board my vessel awaiting me and unable to control his anxiety to know of my intercourse with the Tutuila Chiefs at the leward end of the island. I could get from him no satisfactory explanation of his outrage upon the English schooner "Dauntless" but he was profuse in his apologies. He had not buoyed the harbor nor opened the boat passage for water. He begged that I would do this work for him; finally with the pilot we arranged for this work and there is a reasonable hope that it will be done.

The object of Manga's patient waiting was a desire to see the "Atua mat", to which I could not accede. Our friendly relations however were not disturbed. The following day I met Manga and some of his council; gave them a history of the government at

Mulinuu, and the desire for unity and concord among all Samoans.

With these people I found the same desire for peace, and hopes of the future, but all talk drifted to one point, a determination to see the "Atua mat". I tried to convince them that I had no right to exhibit it. I read my address to Manga - document marked A, 2, - and received his letter to the President - document marked A, 1.

After the exchange of a few presents, and a general handshaking we parted with kindly feelings.

The next morning weighed anchor and sailed for Manua; landed on the 12th at the village of Tau-Manua, where I found the teacher could speak English, and with him met Tui Manua that day.

I found the King to be a blind old man of eighty or more years; his hair long and white as snow. His people stood around, their faces expressive of awe and pity.

But few white people come to Manua, except the missionaries, and

they only at long intervals; the natives were so thoroughly Christianized, the little island so isolated and being without a harbor that they were secure in their faith. The old King had kept himself informed of all matters in the large islands, and welcomed me with sincere pleasure. For an hour he held both of my hands, talked to me of government, of law, of peace, Christianity and his love for the Samoan people. Even this exertion was rapidly exhausting him, and I bade him farewell. In an hour he sent me the "Sui Manuua mat". The next day I left Manuua and Samoa. The Samoan government consists of the "Faimua and Pule", the former comprising seven chiefs, not among the greatest, but known for their ability; the "Pule", four chiefs, of higher grade, "who crown the edifice". The Faimua and Pule appoint legal magistrates for districts from among the people over whom they are to have jurisdiction.

The government is to be sustain-

id by a ~~fm~~ capita tax; with their resources this will be trifling and chrufully paid, but they know nothing of finance or the art of government; in theory they may display some wisdom but they must fail in practice; they fully realize that some government must aid them.

With a population about one third less than the Hawaiian Islands, vastly greater natural resources; an amiable and tractable people and upon the track of a growing trade between English speaking people, Samoa, under guidance and protection, would develop and concentrate a great trade. To the touch of industry its harbors would be busy marts, its timber utilized and its valleys and mountain slopes teeming with native products.

Without useless amplification or argument I have in this paper endeavored faithfully to picture Samoa.

And now, I have the honor to be your obedient servant

A. B. Steinberger
U.S. Special Agt

Index to accompanying documents.

A.	1	Mauga (Chief of Pago Pago) to President of United States.
	2	Steinberger to Mauga.
B	1	Steinberger to Chiefs and Rulers of Samoa, at Mulinuu, Upolu.
	2	Chiefs and Rulers of Samoa at Mulinuu to Steinberger.
C	1	White residents of Apia, Upolu, to Steinberger
	2	Steinberger to white residents of Apia, Upolu.
D	1	Samoan Government (Taimua and Pule) to the President of the United States.
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E		Malietoa to President of United States.
F		Constitution of Samoa.
G		Samoan Laws.
H	1	Native teachers to Steinberger.
	2	Steinberger to Native teachers.
I	1	Rev. Geo. A. Turner to Steinberger.
	2	Whitmee, Chairman, Turner, Secretary, } London Missionary Society to Steinberger.
	3	† L. Elloy, (Catholic Bishop) to Steinberger.
	4	Rev. Geo. Brown, (Wesleyan) to Steinberger.

I Articles of Confederation, drawn by Commander R. W. Meade, U. S. Steamer Narragansett, for Tutuila Chiefs to sign.

II — 1 Appendix to Harbor regulations, Pago Pago.

— 2 English Consul's recognition of Appendix.

III List of Samoan trees.

IV List of Samoan fruits and vegetables.

V Names of Villages in Samoa.

Pago Pago August 15th 1873.

O le afioga

A le tupu sili o le Amerika

Setete

Pe mia fa lau afioga, ia talia mai le alofa ma fealofaniga a ali le alii Samoa atoa ma ona tagata na toaitiiti ma le matitiva.

Na matou iloa, o lau afioga o le alii tele, ete pule foi i alii ma tagata toatele.

O tagata o lou nuu na matou fai loai ma fealofani ma na matou faa no, na latou aumai foi alofa i oe le alii tele ia i matou, na fiafia ai o matou loto ia te outou.

O matou nei i Pagopago o tagata na lotu na matou tapuai foi i le outou Atua, na faaaoao mai foi i matou e a outou faifeau i le tu lelei ma le ala sao.

Na matou iloa o outou ole nuu tele, na tele o outou vaa ma tagata tau na outou faatasi ma nofo filemu, ma na teu lelei o outou lau eleele, ma faatu fale lelei, fai a outou ala totele. ma fetautalai i le savili,

ua matou manatao ina ia faapena
i matou, ua matou alei atu ia i Jesoa
Soani mai ia i matou ma faamamalu
ma faauo mai le alii silisili ole Aunaite
Setete.

Ou manuao ma tagata o ou paa, ua
o mai ma tautaula i o matou ava, ua
fai foi a matou feagaiga ma faatasi
la outou fua ma la matou, ua tuu atu
lava o matou ava tou te faamalu iai.

O matou o tagata matitiva ae mana
lava le filemu ma le lelei, ao tasi motu
Samoa na esese, ua sii lava le lima
o le uso ile uso, ua matou fia mauaa
se lelei ma se filemu ma faatasi ma
ia fai tulafono, ole mea lea matou te
alei atu ai ia te oe sei tatou fai tu-
lafono faatasi ma ia faamamalu mai
e lau afioga matou i lou mamalu.

O le tatalo lava lenei a tagata Samoa.

Ua matou alolofa lava ma fia fealo-
fani ma lau afioga.

O au o mauga
le alii

Pago Pago August 15th 1873.

To his Excellency

The President of the United States

May it please your Excellency to receive greetings from a native chieftain whose people are few, and whose resources are less.

We have come to know your Excellency as a great Chief over many Chiefs and over a great people.

Your people have met us as friends, they have come amongst us as friends, bringing greetings from their great Chief, and our hearts are warm with friendship.

At our home (Pago Pago) we are Christian, worshipping your God: the good teachers have taught us to be honest, observe your doctrine and maintain the faith.

We know that you are a great people, with many ships and many warriors, but that you are all united in peace, that you cultivate the soil, build great houses, make great roads and talk to each other thro' the air. We want the same, and pray for the aid, protection and friendship of the President of the United States.

Your "men of war" and your peoples vessels have come into our harbor, we have made agreements with them, and your flag is joined to ours, we gave to you exclusive right to our harbor and we want you to use it.

We are poor, but we are happy in our peaceful island, our Samoan brethren in the other islands are divided, and their hands raised against each other. We all want peace, we want unity and laws and beg you to come and instruct us in concord and law making, extending to us the protection of your Excellency's great government.

This will ever be the prayer of the Samoan people.

I send kindly words of greeting, and extend my hand to your Excellency.

Oau omauga

le. alii.

Mango
No

The President.

(English)

I hereby Certify that I have duly attached the original and translation and also that it be a true and correct translation of same.

S. Meredith
U. S. Vice Consul Gen

(Copy) 167

Pago Pago, August 10th 1873.

To the

Great Chief of Pago Pago,

Greeting

I have come over many miles of land and water from the great Chief of the United States of America, to offer you a friendly hand in the name of our people.

Commander Meade with one of our great war ships has made a treaty with you, and you have given us the right to your beautiful harbor. Commdr. Meade also made for you a flag and hoisted our own believing that at no distant day your harbor would afford refuge to our vessels, and create such general commerce and commercial relations as would more nearly bring the Samoan and the American into close relation and bonds of fellowship.

I have come among you to explore your islands, look at the rich and varied vegetation, know of your manners and customs, meet your great Chiefs, see the evidences of your christianity and learn of your desire for closer connection and intercourse with the white man. I shall carry home to our great Chiefs a truthful picture in my mind of your beautiful bay, your fertile lands, soft climate, and the fruits and vegetables which the good God has given you without asking and without labor.

Nothing that I have seen among you

has impressed me more, or will better please our great Chief, than the christian character of the people you rule over. The good missionaries have brought to you the word of the true God and you have taken it to your hearts. I will tell my Chief of your faith and honesty; how my ship has been filled with Samoans (men, women and children) our valuable articles spread about, and not even a nail missing. how when your sunday comes, all is quiet and each Samoan goes to the house of God, but I will be more happy to tell of the virtue of your women.

With a heart full of feeling, great Chief, for you and for your people I must tell you of things which you do not do. your lands are not tilled, your people do not work, the art of industry is not fixed among you, and your people are not clothed. In our country we till the soil, our great fields are spread everywhere, families labor together and our nakedness is covered.

Your people are not afraid of work, your young men are brave and active, they have gone with me through the bush and climbed to the top of high mountains, they have paddled my canoe when our white people would sicken.

Your religion teaches you industry as well as devotion, your people love you and you can do much for them, my Government and people will not forget you in your efforts.

I have been in Upolu among your brethren and there find them poorer than you are, and not so steadfast in their goodness. this has come from war, where Chiefs and families have engaged in ugly strife, and a beautiful country is suffering for want of unity, concord and law. I find in Apia that the white people are your friends, and that the great Chiefs want peace and will begin to adopt laws. I have tried to aid them and will do more before I leave you.

In our country we have many tribes of natives, but they are not so peaceable or honest as yourselves, only a few are christians. but it is cold in winter. the earth gives them but little / you have every thing / but my Government gives them lands, farmers, tools, teachers, clothing and provisions, and makes laws for them. Some tribes are rich and happy, but they have made farms, built churches. and school houses, and live as their white brethren.

My Government or people do not want your lands, we want to aid you. My great Chief told me to advise you not to sell your lands to "individual foreigners", when you part with it you lose your mother who maintains you and will always support you. Of this I have in our talks cautioned you so much that you will believe in our kindly interest in you.

In the "harbor regulations" made for you by Commander Meade he did not provide for absence of harbor commissioner., or fix regular harbor dues, this I have done for you (making the amount three (3/100) cents per ton. I have paid you this small sum to establish the precedent, but you cannot expect to collect dues from vessels unless you stake and buoy your harbor. I have instructed you in this, and your pilot will bring back the chain given by Comm.dr Meade to fasten the big buoy in place.

Now, great Chief! in saying farewell, I will again express my hopes for the welfare of your people and prayers for your life and happiness.

I am

Truly your friend

A. B. Steinberger
USS Comm.
Comd.g

51. Letter (Copy)
Steinberger
to
Manga
Chief Pago Pago.

(Copy) 172

Apia, August 19th 1873

To

The Great Samoan Chiefs and Rulers

Greeting

I have come from the Great Chiefs of the United States to visit your Islands, see your people, and talk to your high Chiefs. I bring from a great government greeting and kindly words of fellowship.

I know you will have a great meeting to morrow, and I send to ask if some of you will meet me at the Consulate or appoint a day and place when I shall come among you

I salute you in the name of our people and Great Chief

Fraternally

A. B. Steinberger

Special Commissioner

of

Samoa

(173) O Fale Faamasino Samoa

21 Okuso 1873.

I Le Alii Pule o le Malo o Amelika

O le tusi lenei a le Fale o le Malo o Samoa
o lau susuga.

O le tali o lau tusi i lou manao na e
fetalai mai ai i ni faipule ma ni Alii
lou te talatala, i los lenei o le ā tofia
nei Alii ma ni Faipule lou te feiloai
i le aso gafua i le vaiaso e 9.

Ae lenei ia faia le feiloaiga i le Fale o
Misionale, ma loo matou manao lenei ia e
fetalai ane ia Misi Williams na le faamatala
ina mai le Faasamoa ma le faa papalagi

Ona pau lea ia tatou
faatau manuia i le pule a le Alii.

Oi matou o le au faipule
ma Alii o le malo o Samoa

Letter from
the A. B. C.

Goverment House of Samoa
Aug 21st/73.

To the Chiefs from the American Goverment.

This letter is from the Goverment of Samoa

To your excellency

In answer to your letter expressing your wish to confer with some of the Chiefs and rulers; we will now appoint Chiefs and rulers to wait on you on Monday at 9 o'clock.

And again let us meet at Mr. Collins house and we wish you to ask Mr. Williams to be our interpreter in the Samoan & English language.

That is all may we all have Gods blessing!

We are the rulers and Chiefs of the Samoan Goverment

*This letter was written on the 22d & received on the evening of the same day.

Navigators Islands
Apia August 19th 1873

Colonel Steinberger
U.S. Commissioner
Sir

On the assumption that you have been delegated by the President of the United States of America to visit these Islands in answer to a petition signed in April 1872 by a large and influential majority of high Chiefs and rulers praying that the protection of the United States of America be extended to this group of Islands; We the undersigned foreigners, residents in these Islands holding as we do a majority of interests and deprecating the prolonged and the ever recurring civil war, subversive alike of morality and religion and seriously impeding the material advancement of this valuable group, approach you with the expression of our hope that the prayer of the natives may be granted by the President and Government of the United States. On our own behalf and on behalf of the ~~Petitioners~~ we respectfully request your favorable consideration of the prayer of the petition. Since the cessation of late hostilities ~~attempts~~ attempts have been made by the Chiefs of the two opposite factions to frame a code of laws. Although deeply sensible of the importance to themselves, and well aware that wholesome laws well tend to the progressive improvement of their country, the natives have found themselves unequal to the performance of legislative duties in framing such a code of laws

as will

as will prevent evil disposed and designing persons
in trouble with foreign powers. It is not incom-
patible with the welfare of both races that whites
and natives should live side by side and in amity
with each other, but to conduce to and ensure
this desirable and practicable end, it is necessary
that a sound code of laws should be established
for the government of natives and whites irrespec-
tive of rank or condition of both races.

Humbly praying that it may be consistent with
your high duties to give the spirit of our request
your favorable consideration and by this the attain-
ment of our object

We have the honor
to Remain
Sir
Your Obedient Servants

John C. Williams

T. A. Turner M. D. & C. M. of the
London Missionary Society.

Wm Collie
S. Deans
D. Parker
James Clark
William Johnston
W. Garland & Williams
R. Wright
W. M. Williamson
Thos Sterling
J. W. Auld
J. C. V. Alcock
Edwd Tuvell
S. S. Foster
Ed Hamilton
George Putchard

W. Barnard
E. H. Blackwood
Charles Fenwick
Alfred M. Beeke
Moses David
Ad. Volkmann
Augustinho Sebe
H. Bürmeister
C Bill
Jeremiah Scanlan
Chs. Chandler
Wm. Maddocks
William Roberson
William Cowley
Ab. Fenwick

Benjamin Clarke
J Williams
Bayley Segar
H Jamison
E. D. Hall
E Sabine
John Rees
E H Grey
De Pastor Bruce
Thos Johnston
C. F. Fetzler
Bruno Abel
W. Gaussen
Geo et Parkinson Bradley
Alfred J Tyndale
David Chapman
Patrick O'Dwyer
Emile Storey

Charles de Vere
Robert Stanley
William Parker
Allen Strickland
Morris Stanlan
James Raue
Robert Wright
John Lee

W. C. Turnbull
Wm B Morris
Geo Brown Chairman of the Wesleyan Mission in Samoa
Jas. Mathieson Wesleyan Mission ary in Samoa
William Aleen
Daniel Hinison
Chas L Becke
C H Ingalls

Apia. Samoa, Oct. 6th 1873.

Messrs. Williams, Collie, Turner, Deane,
Barnard, Parker, Blackwood and others. Apia, Samoa,

Gentlemen; I have read with more than ordinary interest the document bearing your signatures of August 19th

I have delayed a specific answer until such time as might enable me to see Samoa and the Samoans.

Now upon the eve of my departure, I am proud to say that I have learned no little of the character of the Samoans. I have traversed the islands, seen their internal and domestic homes and relations. I have read their laws, which you yourselves have pronounced correct in intention, and modified after the Samoans have submitted them to you.

You gentlemen, nursed in religion and civilization will appreciate that an aboriginal people struggling for light, and prone by habit to make no distinction in their intercourse with the whites, will have many difficulties to overcome: Charity and the better elements of manhood will prompt you to give to them the aid and comfort which your civilization and knowledge of law and its observance suggest.

I am deeply sensible of the necessity for law and an established Government upon these

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I am deeply sensible of the necessity for law and an established Government upon these

islands, I regard it as being necessary for the salvation of the Samoans that some Government extend to them power and protection: my feelings and sentiments are the more enlisted from association with the natives on observance of their simplicity, their honest intention and the deep religious sentiment which absorbs them: in this I recognise the great labors of the missionaries, their devotion and their sacrifices, and the earnest devotedness of the natives to their teachings – for this let us thank the good God.

Your petition I will present to our Government of the United States. I will carry with me your hopes. your prayer will be in my mind and heart.

I leave you and Samoa with regret, with all charity and love, and thank God for the great unity of sentiment pervading all races and color in these Islands.

I have the honor to be, gentlemen

Your very obt. servt.

A B Steinberger
U.S. Special Commissioner
to
Samoa

Ole Fale Pule o le Malo o Samoa
i Mulinuu, 3ua Oketopa, 1873.

Ile Alii sili ole
Malo o Amerika

Ola matou tusi lenei
i lau Afioga. Oi matou ole au Faipule
o le Malo o Samoa, Ua matou alolofa
tele atu lava i lau Afioga.
Eui lava ina tatou te lei masani ma-
fesilafai ma fetalaiga faatasi talu ona
foafoaina o le lalolagi; a o lenei ua
matou faia lava le tusi nei ina ia tatou
feiloai ai ma fesilafai; Ana e ui lava
ina tatou matua vavaeao, a o le a tatou
faatoa feiloai lava ma fetalai faatasi
i le itu aso e te tago ai i lenei tusi ma
e silasila i ai.
A o lenei o le a fai atu sina tala i lau
Afioga. Sa muamua lava ona utu tau
o lo matou atu nuu nei o Samoa, sa matua
leaga lava ma ua loto eseese tagata i ia
ona.ipo. A o lenei ua faaui ina ua loto-
faatasi o Alii ma Faipule o Samoa ua
faatuina le Tulafono mo le Malo o Samoa.
Sa amataina foi le nofo lelei mâ le-
Tulafono i le aso 1.ua Me 1873.

Ua matou faatuina foi le fuia ia fai
ma faailoga o le Malo o Samoa i le
aso 2.lua o Oketopa 1873.

A e ui lava i lea, ina ua matou faa-
tuina o le Tulafono i le Malo o Samoa
ua fesiseai ua atoatoa onai le tino, a ona
ua na ona taatia lava ua leai se-
manava ola. Faapeiā o le upu foi ua i
le tusi Paia. na fai e le Atua le tagata
ona atoa lea o le tino, a ona ua na ona
taatia ua leai se manava ola, Ona ma-
nava onai ai lea o le Atua i ai e i ai
ona gaioi ma ola mai.

Ia, o le tagata lava Samoa ma lana Tu-
lafono. Ua matou matua mananao lava
sei e manava mai lava ia Samoa, Ia
aumai lava o lou poto ma le lelei ona
le matagofie o le Malo o Amerika ia
faaaoao lava i ai le matou Malo ma
le Tulafono a Samoa.

Ua una lava ona faaali ane o le uiga o
le matou Malo i le Alii na malie mai
mai le Malo o Amerika o Colonel Steinberge
Ua ia te ia foi ona faasilasila atu i lau
Afioga ma le Malo o Amerika.

Ua ia te i matou foi le mea na e tofia
mai ai o ia ma le feau na ia malie mai
ai ia Samoa,— ia le soo Malo o Samoa mea
Amerika.

Ua matou matua mananao lava ina-
ia matua mau lava lena feau ma la

matou tali atu foi ia te ia.

Alii e, Ole a faaali atu rei i lau Afioga o lo matou manao.

Ua matua tele - tele lava lo matou manao atu ina ia toe foi mai lava i Samoa nei o le Alii lena o Colonel Steinberger, ana ua matou masani foi ma ia i nei aso itiiti i Samoa nei, Ma le tasi mea ua ala ai lo matou manao - ana ua matou iloa lelei lava le na Alii e matua maeu lava lona filemu ma le amio lelei.

Ia e alofa lava ana rii e faatuai mai se tali o lo matou manao lenā lo ua momoli atu i lau Afioga.

Ona gata lea. Ia soifua ina lava lau Afioga ma ia manuia foi le Malo o Amerika.

Oi matou o Alii ma Faipule o le Malo o Samoa.

O le Taimua
o le Malo
o Samoa

Gemania
Bau
Inu
Fue
Taliasa
Su
Asiata

Na tusia e Lemāmea
lenei Tusi.

The House of the Government of Samoa,
at Mulinuu, 3rd October, 1873.

To the Principal Chief
of the American Government.

This is our letter to your Excellency. We are the Rulers of the Government of Samoa. We send a great deal of love to your Excellency.

Although we are not acquainted with one another, and have not met face to face, nor talked with one another since the world was created; yet we write this letter in order that we may meet with one another, because though we are very far apart, still we shall meet for the first time, and talk with one another, at the time in which you receive this letter and look at it.

Now we are going to make known some facts to your Excellency. Formerly, there was war in this our land of Samoa, it was very bad indeed, and people were all of different minds at that time. Now, it has been brought to an end, the Chiefs and Rulers of Samoa are all of one mind, and laws have been set up for the Government of Samoa. The harmony and the Laws

was established on the 1st May, 1873. We also set up a flag as a Symbol of the Government of Samoa on the 2nd October, 1873.

And yet notwithstanding that we have set up laws for the Government of Samoa, it is as though the body is whole, but it is only lying on the ground - it has no living breath in it. As is the story in the Bible:- God made man, then the body was whole, but it was only lying down, there was no living breath in it. Then God breathed into it, and that is the cause of its moving about and being alive. In the same way Samoa and the laws are the person. We are exceedingly desirous that You should breathe into Samoa. Be pleased to bring Your wisdom, and the goodness and beauty of the American Government to teach our Government, and to aid Samoa in the matter of laws.

We have shown the details of our Government to the Chief that came from the American Government, Colonel Steinberger. He will let Your Excellency and the American Government know all about it.

We also know the object for which he was appointed, and the reason for which he came to Samoa, - that is, the union between the Governments of Samoa and

America. We very much desire that affair to be confirmed.

Chief, we are now going to make known to you our wish.

Our desire is very exceedingly great indeed that that Chief Colonel Steinberger return to Samoa, because we have become acquainted with him during the short time he has been in Samoa. And another reason for this desire is that we know well the peacefulness and the amicability of that gentleman is truly marvellous.

Be pleased not to delay an answer to this our desire which we are presenting to your Excellency.

That is all. May your Excellency have Health and Strength, and may the American Government be blessed.

We are, the Chiefs and Rulers of the Government of Samoa.

The Taimua (Principal leaders) of the Government of Samoa

Lemana, (The Pen) Tuluimoega, Upolu.
Pāu. (Skin) Safotulafai, Savaii.
Inu, (Drink.) Lufilufi, Atua, Upolu.
Fue, (Fly-flap.) Saleaula, Savaii.
Taliaoa, (Banyan supporter) Mamasaga, Upolu. Sagana, "
Su, (Net) Palauli, Savaii.
Asiata, (Visiting Chiefs) Satupaitea, Savaii.

This letter was written by Lemāmea.

U.S. Commercial Agency

I hereby certify that the within writing
English is a true and correct translation of
herewith attached writing in the Samoan langua

E. L. Hamilton
U.S. Com'l Agent

Apia October 7th 1873

Samoan Government
to
The President of U.S.

U.S. Commercial Agency

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English is a true and correct translation of
herewith attached writing in the Samoan Langua

E L Hamilton
U.S. Com'l Agent

Apia October 7th 1873

Samoan Government
To
The President U.S.A.

D Letter.
Samoan Government
(Tamua & Pule)
to
The President of the U.S.
with translation
Certified

Ma

le Alii Sili

o le Malo o Amerika.

To the Principal Chief

of the American Government.

1

Na le alii sili

i Amerika.

(Copy)

To the Samoan Chiefs now at Apia, Oct. 1st 1873.

Greeting

When I came among you I had nothing but my own discernment to guide me; my own countrymen I do not consult. I have sought your friends, we have met and our meetings have been friendly. I come with greeting and the earnest friendship of our people and my great Chief.

I have spoken the views of my Chiefs. I have counselled you as to your interests - advised you against the sale of lands, deprecated recognition of liquor shops, and told you of the industry of our people.

I have found you to be a brave, earnest and honest people; you tell me that you are a "simple people" and that you believe in my people and hope for guidance from them. I will carry this in my heart and my mind, my great Chief shall see you all through me.

I have the old symbolical evidences of your sincerity and esteem, I know how to cherish them, they shall occupy a permanent place in the great building of our Chiefs. your children shall look upon them and return with pride to you.

I pray for your peaceable maintainence of laws, the cultivation of friendly relations with your white brethren, and a religious observance of such correct attributes as will best secure your freedom and integrity.

My people are powerful; you are few, but you are great in all the good which a kind God has given to you.

I have read your laws, advised with the representatives of other Governments and white residents, there seems to be accord and intelligent friendship, preserve this and you will be just and prosperous.

I meet you the Government (Taimua) to day, when you will formally accept the laws, promulgate them among yourselves and then begin your re creation.

Your flag is the emblem of your unity and the earnest of your good intentions, it speaks a language to you, be true to it! I have saluted it; now, the maintainence of your body politic is in your hands.

I have the letter of the Government of Samoa (Taimua) to his excellency the President of the United States which I will in person present

With these kindly expressions of high hopes for your Government and people, I bid you farewell, with God's blessing and hopes to meet you again.

You may be certain of the fraternal love of your friend and servant

A. B. Steinberger
Chief Commissioner
Samoa

1873.

O Alu Samoa mu i Apia. Oketopa 1.

Si ou alofa.

Ina ua ou faatoa sau ua outou e leai se mea nav lou manatu na tautala mai au e lu filifili foi ma ou tagata ua ou saitia au aumea la tatou fuluai ma ua fuluai ma le fealofani. Ou te sau ma le alofa ma le faanu o tagata ma le alu tele olou nuu.

Ua ou tau atua le manatu o ou alii, ua ou fai atu foi ile mea e lelei ai outou ma sola le faatau o outou fanua, atua ma le laga o fale ava, ma ua ou tau atu foi le taga olou nu.

Ua ou iloa mu o outou o tagata loto malosi, ma le naunau ma amiotonu, oa outou fai mai foi tou le vala, ma faatualua mai ua matou ma manamao mu matou tautala ma feusuani ua outou

O ua ou avea tava lo outou manao i lou loto ma manatu, e iloa ai tava outou e lou alii tele ai le au.

Ua ua le au a outou mea, ua ou iloa ai lo outou finagalo momi ma le lelei. Ou te tau lelei tava.

i ai, e ave e tau tava i luma o
fale tele o matou Alii, o lea vaa
vaai foi iai a outou fanau ia aso
uma fai mai ma lio aliali ia outou

Ou te tatalo tava ia lelei ma
ia filemu o a outou lotofuo ma
le nofo lelei ma le faaaoga ma o
outou uso fakai, ma ia fai mai
mea uma ia mea e lelei ai
ma mauia ai le saolotoga a
outou

Ou lou uma oli uma tele ma le
malosi, e tuitui outou ai ole outou
ona tele mea lelei na fauia atu
eli Atua agalelei ia outou.
O la outou Tulafono ua uma ona
ou faitauina ma usiusitai ma fili
fili foi ma Taamasino mai itu
malo uese, atoa ma fakalagi
uonofo iinei. — —
Ai ai le lotu gatasi ia le outou ma
le atamamai atoa foi ma le
fealofani tofu mau tava i lenei mea
ona tuua ai lea a outou mea uma
ma mauia ai le mauia ia outou,
Tatou le feiloai i le aso nei ma oi
le malo ma (Tamua)
ton te Fale tuua mai ia te ou i le

ass nei oa outou Tubafmo ma
folafola ai fri i o outou nuu,
maamata au mea fou
O la outou Tua - o le faauloga o
lo outou faatasi ma le faaiuaoni
o outou manatu lelei, kei o upu
e tautala atu ia outou nei outou
faamamu lava iai, ua ou faaava, iai
lava. Ole tauei o tau tino malo ua
i ai lava i o outou lima.
Ua ia te au le tuei a le Malo o Samoa
ma (Taimua) e ave i le Alii Sili
o le Emaota Setele o Ameika, ou te
tuu Innu ma lava i loua lima
O au upu alofa nei ma le faa
moemoe i se lelei o lo outou
malo atoa ma tagata uma
ou te faamavae atu nei ia outou
ma ia manuia outou ile alofa ole
Atua ma ou te faamaeimoe fai
isa tatou tofe feilraina,
Sa outou ilra tino ai le alofa a
la outou lo.

O au o

A B Steinberger
Le Komesina
le
Samoa

Fale malielōa.

Moalāa 4 oketōpa 1873

Le alii e;

O lāu tusi alofa lenei
ia te oe le alii e pule i
Amerika. Ua ōu fiafia lava
i la lana - Faimalo.
O lōu taofi lava ia tupu se
lelei i lenei atunuu.
Ae lenei lou taofi ma lōu
manao. I-a tofia mai lava
le Alii o Colonel Steinberger
Ela talau lava ona tea mai
o le alii lena e faalotou i

le atūnuu nei.

Ona gata lea o lāu tusi
Ia e sosoo i le Atii.

O au o Malietoa -
Lauulesa.

Translation. (186)

House of Malietoa.
Motaa, 4th October, 1873.

Chief.

This is my letter of love to you, the chief who rules America.
I am very much pleased with regard to the Union between our Governments.
My desire is that good arise for this land.
Now, this is my opinion, and my wish:-
Be pleased to appoint for us the chief, Colonel Steinberger.
It is very proper for that Chief to come here, to make things straight in this land.
That is all My letter.
May God grant You Health and Strength.

I am Malietoa
(Signed) Laupepa.

The foundation of the Government of Samoa was laid in Mulinuu August 21st A.D. 1873.

The origin of the Government is by the action of the Chiefs and Rulers of Samoa on Saimua and Pule and dates from Mulinuu on the 21st of August. 1873.

We give thanks to God for the peace and good will that we are enjoying, and the unity that enables us to choose Chiefs and Rulers for the secure establishment of the Samoan Government.

Being now exempt from the wars that formerly desolated our islands, we create these laws in the hope that peace will continue, and Samoa be blessed among the nations of the earth, for God has made us of one blood, that we may live together on the face of the earth in one mind and in good fellowship

Each one shall be free and shall be ~~free~~ at liberty to come and go as he wishes, and to act according to his own views as long as they are in unison with the laws which are created for his benefit, and which if he breaks he must be judged.

The Government is organized for the protection

of the rights of every one, and to allow no interference of one with the rights of another. The execution of the laws will operate alike upon all, Chiefs, Rulers and common people, all will be judged alike if they violate the law.

1. The entire Samoan Government is based on Taimua and Pule.

2 We have chosen from among them seven Chiefs and Rulers to be at the head of our Government and to rule one year each.

3 These seven Chiefs are to be the highest rulers and judges, and shall have the power to decide all questions, and make treaties and agreements with foreign powers, and to receive ambassadors and commissioners from them.

4 If any serious trouble occurs in any part of Samoa the seven chosen Chiefs and Rulers shall adjust and settle it.

5 It shall be the duty of these Chiefs to construct such laws as shall be for the best interests of the whole Samoan people.

6 The duty of the Taimua shall be to enforce the laws upon Chiefs and people alike, also to respect all treaties made with foreign powers.

The Taimua has the privilege of opening a council and in case of violent discussion or high words, shall have power to close the council.

The council of seven Chiefs shall have one name, the Taimua

All Samoans must show proper respect and deference to the Taimua, as they are the chief rulers in Samoa.

The Government can choose four rulers from among the people, who by their wisdom and intelligence will form the pillars of the edifice of Government, and aid the Taimua by their superior judgment, and will also see that the laws are executed. They will be called Governors, and their duties will be to ~~oversee~~ the work of the Judges. the Scribes and all the Government work of Samoa.

Duties of Judges.

No person is to be fined without first being tried and found guilty.

All courts that are held shall have jurors.

No person shall be tried twice for the same offense.

No relative of any person accused shall be qualified to act as judge or juror in his case. If any one has cause of complaint against another he must first tell it to the officer in court, who will acquaint the Judge.

Taking Oaths.

1 I. the Taimua, swear before God to sustain and respect the Government of Samoa, and to exercise our rule according to laws.

2 We, the Rulers, swear before God to sustain and respect the Government of Samoa and to maintain it according to the laws: and not to bring disgrace upon it by our conduct

3 There shall be no interference with the religion of any one, but each person shall be free to worship as he pleases.

4 The foundation of the Government commences to day, and will remain until changed by the Taimuas and the Rulers.

5 If any Rulers wish any change in the Laws they must first notify the Council and at the end of six months, a meting may be called to discuss the question of such changes.

Amendment to the Constitution.

That the Government appoint Judges in each District to have jurisdiction in such District for all cases except Murder, Rebellion, Treason or Privy Conspiracy.

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O le Faavae o le Malo o Samoa
Ua faatu ina i Mulinuu. 21 Aokuso 73

O le faavaa le nei o le Malo o Samoa
Ua Pojai lava i Tumua ma Pule.

Ua faatu ina i Mulinuu i le aso e 21. i le masina o Aokuso i le Tausaga 1873.
O i matou nei o alii ma faipule o le Malo o Samoa.
Ua matou faapetai tele lava i le Atua ina ua na foai mai le filemu ma le fealofani o Samoa uma. i nei ona fo.
Ua faapetai tele lava i le alofa o le Atua ina ua finagalo faatasi o Alii ma Faipule ua maua nei alii ua foi ma faavae o le Malo o Samoa. - ma foi ua maua tama ma Tuafuaga, sa tutupu i le matou nei Atunuu. o le mea foi lea ua matou manaomia ai ina ia tumau tonu manuia i Samoa nei, ma le fealofani o tagata uma lava o lenei atunuu, o le mea lea ua matou faia ai lenei Fulafono.

O le finagalo lava lea o le Atua ina ia ronosio tagata ma le fealofani, ma ia fegalelei, ava ua faia e le Atua tagata i le lotu e tasi, ma ia ronosio i le lauelele ma le loto gatasi ma le fealofani. E auā lotu tagata tai toatasi ua maua ina lava o le Malo i nei e fealuluai ai o ia, ma faia nea uma lava e lotu i ai, ona lava le Fulafono ua oolia ma faamaoni uma ai lea o ia. E leoleo ina e le Malo o nei a tagata tai toatasi uma lava e pule le tagata iona lava nea, ae le pule i ai le tasi.

E tulusa tagata una lava o le Iuala e
le Tulafono, e le sau se alii ma o ia o
le alii, e le faasala ina foi se tagata
a aun ona lo ia o le tagata aunu, poo
se tagata matua. E faamasino ma tagata
una lava ia tuae ma le Tulafono
poo alii ma matua poo tagata aunu
ma tagata matua.

1. O le Jorgai lava o le Iuala o Samoa nei
a Jaimua ma Pale

2 Ua Jilifilia ai foi e alii ma Jaipule
ai Jaimua ma Pale o alii e tua fitu
e Jai ma Jaimua o le Iuala o Samoa
o alii nei, o le alii lava ma tua
tauaga e tasi e Jaule ai.

3 O le Jaule alii lava lima tua fitu
ma le Jaamasino alii.

Ai latou ia e amataina upu, e fa-
aiuina foi upu, o latou foi i ia
e talia Lavali ia itu Iuala latelei.
esese latou te tuaafoa Jara foi
Jaamasinoga ma itu Iuala telele, la-
tou te o ia foi Jeagaiga ma Iuala-
una.

4 A tupua Jaafuasei se Iuea Jaigata
i se itu tai Iuala o Samoa nei, oi ia
te latou foi ona Jaatoaga o le a Iuea

5 O ia te latou foi o ua Jaia o ni tulafono
lelei ma Samoa nei ma ia maopo-
po ai ma tuana le tulafono

6 O le Jaimua lava e Jaule i alii
ma tagata uma lava, o lana ma-
tagaluega foi ai Jaao o Tulafono
ia Iuala lava Jeagaiga ma Jaia
ma isi itu Iuala. o ia foi ma te

ausaia i le faamasinoga o Alii ma
faipule ua tofia i tofiga ese o le
tulafono pe a ua latou solia le Tulafono.
7 A pototasi le au faipule o le Tai-
tama lava e Amatupua a le potopotoga
a tupu se fesiligaiga i le au fai-
pule ona vaega lea e ia, o ia le ua
foi ona faaiu o le potopotoga.
8 E tasi lava le latou igoa o le Taitama
e ui lava ina toafitu, ae tasi lava
le latou igoa o le Taitama.
9 O Alii ui ia faaaloalo lava iai tagata
uma o Samoa, ona ia matua faa-ma-
nuia lava iai tagata uma i la latou
pule.
10 E tofia foi ni tagata e fai ma Pulenu'u
le Taitama ina ia ua faapaupau lelei ai foi
o galuega latou te faia. O tagata lava ia
e popoto ina le mafaufau ma le amio-
lelei, latou te faatasi lava ma Taitama
i nea ua loto iai le au faipule, latou
te faatasi foi ma le Taitama i le taliga
o Savali a itu Aiga uma.
Igoa o ni tagata o Kavana lava
i latou, latou te faatonu foi galuega
a Faamasino e faatonu foi i galue-
ga uma o le Aiga.
O la latou galuega foi le asiasi uma i
galuega o le tulafono ua faia i Samoa
uma nei. E faatonu ina foi e le Kavana
o galuega o le Aiga e faia e Failautusi
11 E tofia foi e le Aiga o Faamasino
latou te faia o galuega o le Aiga i lea
itu Aiga ua lea itu Aiga o Samoa
uma nei. Ia faapea foi Failautusi-
ua lea-

O galuega e faia e Faamasino

1 Ana lava ae faadala fua ina ua tasi, ua mau faamasino ina lava a lona ona faatoa faadala lua lua
2 O faamasinoga una lava e faʻi ia mau laʻu le au faatonu
3 Ana lava ae faamasino ina faalua le tagata ioe mea e tasi, afai na magalo ona magalo ai lea, afai foi na faadalaina ona ia lava lea.
4 E una lava le alu ane le Faamasino e auga na le tagata na ia lava te faia le faamasinoga, e faapea foi le au faatonu, afai foi na tiga ina ua tasi ioe mea na tupu ia te ia, a na lotoia ia faamasino ina ona ia tau ina lea i le loto ona tau atu ai lea e le lotoi le faamasino ona faatoa faamasino ina ai lea.

O upu o le Tautoga

1 O au o le Faimua ou te tauto i luma o le Atua, ou te taofi le faavae o le Pule o Samoa ia malu, ou te pule faatasi foi i le Tulafono
2 Ole ala faifale. Ou te tauto lava i luma o le Atua, ou te tausia lava le faavae ma le tulafono a Samoa ou te le faaliga lava foi i lau agaʻi a ia tatau lava ma le tulafono.

3 Ia tuna lava i le faitalia a le tagata
i nea tau le atua, faitalia lava le
tagata se tasi e tasi iai.
4 E matata lava i le aso nei lenei faa-
vae e oo atu i le aso e sau ai, a-
finagalo o le au faipule e toe sau
se matautau o lenei faavae, se a
faaalia lona mamao i le au faipule
ia alofa lava maeaina e tasi, ona faa-
toa filifili lea iai o le au faipule
pe a na tofo iai ma finagalo
foi i ai ma le Taimua — ona fdalofa
sau lea o lenei faavae.

Fale Pule o Samoa i Malinuu
Na tusia mai Tulafono
21 Aukuso 1873.

I

Tulafono mo le fasi oti tagata.

1. Ua sa lava le fasi oti tagata, ai lava se tasi na le fasi oti tagata se tasi ma le faatuatua i lona loto e faaosofia oti ia le ia, e faapolotataina e fai faalilolilo e le faapolotataina i luma ole tautele ae fai i totonu ole lotoa ole fale faamasino.
2. Ai se tasi na le fasi oti se tasi a o le mao poo le fasi faivalea e faamasino ina, a na lomi ole mea e sala ma lumi i le fale faipuli, ma fai se galuega manafa e faatonu ele faamasino.
3. E faaoso ese tasi se tagata na le fasi oti se tasi a oo i lana faaoso ona faifai oti lava lea o i lana pei o le upu i le matagaupu muamua.

II.

Tulafono mo le gaoi.

1/ Ai se lāsi na lē gaoia se mea ase lāsi e faatatau i le mea na na faia ia le sala e lūn i ai, ole sala ole lūn i le fale puipui ma fai galuega mamafa ile lauteu ole au ala ma lōē aumai ni mea e lūsa ma mea na gaoi.

2/ Na sa le faaaiga - e ana lava le ave e se tasi se mea a se lāsi ana la lē aiga, sei loga e aumai faanoi, afai e fiau lava ma ave faamalosi le mea i lo la aiga, ona lūsa lava lea o ia ma le gaoi, e faamasinoina ma faasalaina e pei ole gaoi.

3/ A gaoi e se tagata se mea ase tasi ma ave e faatau i se tasi a na iloa e le na lē faa lauiina le mea ole mea gaoia ae faatau lava e faasalaina uma i lana e lūsa lava ma le gaoi.

4/ A mana e se lāsi se mea na leiloa a se tagata e momoli ile faamasino ole nuu na mana ai le mea, la mea na mana ona lūsi lea o se lūsi ele faamasino e faa iloa lele ai e tagata ma le mea na mana ai ma ua tuua le tagata e ana le mea

ona teiloa ona tuu ane lea ia te ia lana
unea.

III.

Tulafono mo le faaiposipoga.

1. O le tautoga ma le feagaiga lenei ale tane
ma le afafine la te faatasi lava, seia oti so
lana.
2. A faia faaiposipo se loalua ona muai olea
i le faamasino na topia e le malo o Samoa
na te tuuia ola i ai, a le muai o i le faama
sino a na muamua ise faifeau i ai poo se aoao
ona faaiposipo lea i lana e le faifeau poo le
aoao ae lei lomi muai i le faamasino e le oo
lea faaiposipoga e sala foi le faifeau poo le
aoao i tupe e $25.00.
3. A faaiposipo le ulugalii ele loe feule iai o la
iga. ana na tasi lava i lana, a mana foi so
la oloa ile faaiposipoga e le tupatupaina i le
iga, e tuu lava ma i lana, olo lana lava ola
4. E sa lava le loe tetea poo se tatala ole faaipo
ipoga poo le alei a na faaiposipo e faatasi lava
i lana seia oo ile oti oso lana.
5 Ua sa le avaga poo le sosola faaponulili —
a faapea e 2 taavaga o fai galuega i le teuteu
o au ala ole malo.

6. O lagata una na faatutu e lūsia o
latōu iloa i le fale e lūsi ai iloa-ole
lotoi ole faaipoipoga e tai lāsi i lana
ōna le $1.50 e avane i le faamasino.
7/ E sa lava le tamonofo – a mana se lasi
na fai saina tamonofo e 2 ona tausaga
o fai palaga i au ala ole malo. e sala
foi le tāne i lūga e $100.00.
8/ E sa ~~fata~~ ona fai ni toga i nisi e ~~ave~~
avaaga faapoulivli ae a faaipoipo se ulu
galii na lusi foi ola iloa ona faatalia
lea o la aiga i ni a latōu mea aloga e
avane ile ulugalii – faapea foi i faanauga
e leai ni toga seiloga e fai faamea aloga
a le aiga.

IV

Tulafono mo le mulimuli.

A mana se lagata na mulimuli e faa-
salaina i tausaga e 4. e faaipalaga ai i
le au ala lele.
A o faatasi nei se fafine ma se tane
e le faateaina i lana ae faatasi pea i
lana peisoai na faaipoipoina.

V.

Tulafono mo le tauto pepelo ma tusi pepe

(1914)

V

Sulafono mo le tauto pepelo ma le tunai
Ai se tasi na tauto pepelo poo tunai pepelo
se tasi e faamasinoina ia ma faatatau
sana sala ile mea na na faia poo se
sala poo le tiu ile fale pupui poo le fai
galuega.-

VI

Sulafono mo le upu faifai.
Ai se tasi e fai upu teaga ma faamasinoga
ma faifai ise tasi e faasalaina pe tiu
i le fale pupui pe fai galuega.-

VII.

Talafono mo le fonoale.
Afai ae fonoale se tino poo se tagata ile
pule ale malo o Samoa e tulia lava i latou
io latou fanua ma o latou tino e le toe
foi iai. e faatuna lava lo latou ola ile ala
e fava uma foi a latou mea ua ave mo
le malo.

VIII

Sulafono mo le faatau fanua
Ai se tasi e fia faatau ona fanua e
tunai faatonu ile Kavana ole pule

a le malo afai na tōnu o lona fanua oia lau
ona le fule ile faatāua ona tusi lea e le
malo ia le faatāua na tonu lelei lava na
nau le faatāua.

IX.

Tulafono mo le tatau.

1) Ua sa lava le ta tatau i Samoa e leloē
taia se tatau i Samoa nei, ana ole tupuga
lava lea o malaia tetele i lenei atū nunu
afai ae soli i se tasi lenei tulafono e sala
i le $100.00 – e 2 foi ona tautaga e fai galuega
ai i le au ala ole malo.–

2) E sa foi ona soli o lenei tulafono e tagata
e o nai i tāsi atū nunu – e faasalaina i latou
i lupe e $200.00 e 2 foi tautaga e fai ai le galuega
i le au ala tele.–

3) E faasalaina foi le na le tāua le tatau e tai
tāsi selau tala $100.00 i tagata na tata e le tupuga
le tatau e 2 foi tautaga o fai galuega ai i le ala –
e faoa lana tinuna ma ana mea tai tatau
una lava – e avea foi una lona oloa mo le
malo pa o lona fale e tūu pea sina mea e ola
ai lana faiau.–

X

Tulafono pio e na tofia e le malo latou

faia tulafono.—

Ua sa lava ise faamasino poo se toleo poo se Failautusi poo se Faia pale ia inu ava seia ona, ma upu lega ile ala ole malo, poo i luma o lagatā, afai na faapea se tasi e faamasinoina a na moni e ave esema lo- tofi e sala foi i $25.00

XI

Tulafono mo le aso sa.

1/ Ua sa lava le aso sa, ana pei ai lava se galuega e faia ile aso sa tau lava ose galuega alofa e fai i ai na vaivai ma e o tija- ina - a sobia i se tasi le aso sa pe pisao pe faamisa e faamasinoina ma faasala i tala e fa $4.00

2/ E le faatamina ma ave fuaina pi ava i le aso sā - a mana se lagata na faapea e salaina i tala e $100.00.

3/ A mana se lagata ua ona ua faasoesa e faasalaina e lūu ile faitalia a le faamasino

XII

Tulafono mo mamu vaefa.—

1/ A mana se mamu vaefa ua taa ile mamnaga ose tāsi ao malu le aupa, ona noanoa lea e le lagata e ona le mamnaga

ia le mauu, ma tau i le lagata e ana
le mauu ma faatõmu ia lē ia se totogi
omea ua leaga - a le mafai se totogi
ua lau ai lea i le leoleo ua lē faa
tomuina i le faamasino e faamasinoina
ia mea -

2/ E sa foi ona tatala ese tasi se maea
ose solofauna poo se pulumatau, e sa
foi le nomotõ fua se maea - a mana
se tasi na ua faia lea mea e faigaluega
ile au ala -

3/ Ua sa foi le nonoa fua se mauu i le
fauna ose tasi lagata seiloga e uuai faa-
noi - ole sala olea mea e tuu i le faitalia
ale faamasino -

XIII

Tulafono uo le sopotaputaa -

Nei alu lava se lagata i se faiuia
ose tasi e ave mea ale tasi ua toto
poo ai mea ola oi le fauna ose tasi -
a ia alu lõmu lava lagata ua
i o latõu lava fauna ia galulue ai -
ana le fao foi uo latõu fauna ese - a
soli e se tasi lenei tulafono e salaua
lea lagata e fai galuega foi i le ala. -

XXII

Tulafono mo le faatau –

1) E le faatulafonoina le faatau na tuu lava ile loto ma le faitalia a le na le faia le faatau faitalia lava ia se tau o ana mea – a o feagaiga nei ai se tuu mavaega – a tuu mavaega se tasi e faamasinoina ma faasalaina e faa tatau e le faamasino le sala ile feagaiga na tuu mavaega ai ma le tigaina ole tasi –

2) O tagata no mea – a le togia ia mea na noina a na tagi le e ana le oloa i le faamasino ona suesueina lea o mea, a na tuu ae le au avane se totogi o mea na nono ona faatau o ni fanua ma fale ma mea a le na na noina ia le oloa seia tusa ma oloa na na avea –

XXIII

Tulafono mo Fua

Afai e ai se alii poo se tagata faatau

e sii sana fua ma faasese ua le gatasi
ona le fua tonu e tusa lava ia mai
le gaoi e suesueina foi lea mea - afai
ua mautinoa na sese le fua ona faasalaina
lea. Ole sii ole fua ma tala e $100.00

XXIV.

Sulafono mo tupe le atoa.

1/ Afai e avane e se alii pos se togata
faatau se tupe le atoa i se tasi
e totogi ai sii ana mea - a mana
e faasalaina ana e tusa ma le gaoi
ole itiiti ole sala e $50.00, olona tele
e $100.00 -

2) A mana foi se Samoa ua pepelo
i se faatau pona avane se mea e faa
tele ai sana mea faatau a o se
mea leaga e faasalaina foi ia ole
itiiti ole sala e $50.00, olona tele
e $100.00 -

XXV

Sulafono ole faaputuga tupe o
le malo o Samoa.

1/ Sa tupu ai sii tupe mo le malo
o Samoa e totogi ai le au Samasamo

XIV

Tulafono mo le faamasa-

Ai se tagata e faamasa ma tui foa se tasi ilona lima poo se taau poo se tasi mea ae onosai lava le na faasaunoa i ai le tasi na le tali le leaga ile leaga e tatau ina faamasinoina lea tagata ma faasalaina ile faitalia a le faamasino.-

2) Ai se tagata e oso atu ise tasi ma se naifi poo se mea maai ma faapoi atu ise tasi ma le ita ia faamasinoina ma faasalaina lea tagata faitalia se tala e le faamasino-.

XV

Tulafono mo le au upega-

Ia sa lava le feaveai o au upega e faatupu ai misa, pe leoleo ai le tino pe faamatau ai tagata-

XVI.

Tulafono mo tagata e fesoasoani i tagata na tala.

Ana lava nei fesoasoani se tasi i le tagata na sala tulafono- a na fesoasoani ai iai se tasi e faatonu e le faamasino

sana galuega ma sana sala. e faatatau
ile sala ale ua na fesoasoani iai - a o le
ua tali ile fesoasoani e loē tului lana
sala e loē faateleina faalua. -

XVII.

Tulafono mo tagata e le aveina la
latou fanau i le aoga.

Afai ae le aveina le fanau ase tasi i le
aoga e faamasinoina ma faasala.

XVIII.

Tulafono mo le ala ole malo -

1) Ia teuteu pea lava e nuu uma o
latou au ala.

2) Ia leoleo ele au leoleo le ala ole malo
nei fai ai pi tunga solofanua poo se
pisapisao - ana foi le soona tafo pe tuu
ni mea leaga ile au ala e pi Samoa
poo pi papalagi -

XIX

Tulafono mo malaga -

1) Ua sa lava usuga ma taliga malo
Tetele, a afe se malaga i se nuu fai
talia latou se mea e noiosi ai, ae a loto
le aiga ina tali malo iai e leai se tasi
e fai iai se upu fai talia lava le aiga -

2/ A alu se malaga i se fesau ale malo
ia tali lelei lea malaga i alii ma fai
pule o nuu o Samoa.

XX

Tulafono mo Poula-

Ia sa poula e fai ile tu faasamoa
i le faapapau - ole siva telefuna
ma le titi le aii - ma le fai o mea
leaga pea sisiva - ua sa ia mea -
afai ae soli ese tasi lenei tulafono
e sala i tala e $100.00, e 6 masina o
fai faluega foi ile ala ole malo.

XXI.

Tulafono mo vaa-

1/ Nei ave lava ese alii vaa poo se tasi
ose vaa se Samoa vagana ua mana se
tusi ali Havana poo le au faipule
o Samoa ona faatoa alu lea -
afai ae iloa e se alii vaa poo se ona
poo se tasi ole au vaa lenei tulafono
ma na solia e sala i tupe e $100.00
e ave mo le malo -

2/ A fia polau se Samoa ise vaa papa-
lagi ia muai faatonu i le Havana
poo le faamasino ona faatoa alu lea

afai e le mafafai alii ona le alu
lea —

3) Afai e sau se vaa na i ai se mai
pipisi e le faaofia mai i ~~ulua~~ a
la sisi foi se fua samasama i le
fana tumua ia fealuai le vaa i
tua au sei alu ae le Failate e
tau i le Konesula ole nuu e ona le
vaa —

4) A sola se tagata ose vaa e tau
e le Konesula i le faamasino na te
auina mi tagata latou te ~~taeueina~~
mai le papalagi sola — a ~~mana~~ mana i lenei
itu e lata ile taulaga e $10.00, a mana
i lela itu e $20.00, a mana i Atua po
Savaii e $25.00 a mana na tea le vaa
nai ai e sala le papalagi i tala e $10.00
a leai ni ana tupe na te faia se faluega
ale Inalo —

5) A faalafi e se tagata i Samoa se
papalagi sola ose vaa ile taulaga e sala
i tala e $25.00, afai e fai pea e se tagata
lea auea e loe faatele pea lana sala ile
faitalia a le faamasino —

le au faipule – leoleo – ma tasi
tagata latou te faia fean ale mala-
de ana le faitau tupe o sala – na
faapea – o tane na matutua e tai.
tasi a latou tala e sao i le mala
a o tane matutua, o mun ese na
aumai i Samoa e fai galuega ai e
tai tasi a latou afatala –
2 E tofia e le mala le tagata na te
faaputuina nei tupe ole saoga tupe
ma na avea ile fale e teu ai
tupe.

Samoan Laws.

(204) Page 1

Government House of Samoa
at Mulinuu.
These Laws were written August 21st
1873.

II

Law of Murder.

1 Murder is forbidden. whoever kills another person maliciously shall be put to death by hanging - and that in secret, or within prison walls.

2 Manslaughter. any person committing manslaughter shall be tried by jury, and if proved guilty shall be punished with imprisonment and hard Labor, according to the discretion of the Judge.

3 Whoever shall urge a man to kill another and he does kill: both the instigator and the murderer shall be put to death. (as pr. clause 1)

III

Law for Theft.

1 Any one found guilty of theft, shall be fined according to the nature of the offence by imprisonment and hard labor on the roads, besides returning the value of the articles stolen.

2 The faa aiga is forbidden, no one is to take any thing, the property of another because he is one of the family without asking for it, but should any persist in taking away the property of another because he is one of the family, the party guilty of this deed shall be treated as a thief. Judged and punished as above.

3 Whosoever shall steal the property of another person and go and sell it to another, the purchaser knowing it to be stolen, but still persists in buying it, then both shall be punished according to the punishment of a thief (as pr. clause 1)

4 Any person finding property of another that has been lost, shall give such property in charge of the Judge

Samoan Laws with certified translation.

of the District in which such property is found. and the said Judge shall put out notice publicly and upon identification of property by the rightful owner it shall be given up to such owner.

IIIII

Law concerning Marriage

1 This a contract between a man and a woman that they shall be one 'till death part them.

2 People wishing to marry shall first go to the Judge who is named by the Samoa Government to register their names, but if they first go to a missionary or teacher, and the missionary or teacher marries them without being right (tonu) with the Judge, that marriage shall not be allowed and ~~both~~ missionary or ~~and~~ teacher shall be fined $ 25.00

3 When any two, man and wife are married the family have no farther control over them for they are one. Whatsoever they receive at the marriage belongs to them, it shall not be divided among the family, it is their own property.

4 There shall be no Divorce or separation, [redacted] married they shall live together 'till parted by death

5 Any party found guilty of Elopement shall be punished by hard labor two years on the roads.

6 All who are married shall be registered in the Registry office. And fee for marriage shall be $ 1.50 for each party. to be given to the Judge.

7 Polygamy is strictly forbidden, parties found guilty shall be punished with hard labor on the roads for 2 years, and the man to pay a fine of $ 100.

8 There shall be no Toga taken for Elopements, according to heathen custom, but if the parties are duly registered, then it shall be optional with the

family to give presents, also at births, no Toga unless the family choose to give any presents.

IV

Law for Adultery

1 Any person convicted of Adultery shall be punished by hard labor on the roads for 4 years.

2 Any man or woman who have lived and are at present living as man and wife shall from this day be looked upon the same as if a ceremony had been performed.

V

Law for Perjury and false Accusation.

1 Any one found guilty of perjury and false accusation shall be tried and punished according to the nature of the offense by fine or imprisonment or hard labor.

VII

Law for Slander

1 Whosoever shall be found guilty of bad language or slander, shall be punished by fine or imprisonment or hard labor.

VIII

Law for Rebellion

1 Any land or people rebelling against the Samoa Government shall be driven off their lands, and they shall never return. They shall die away, and their property confiscated to the Government.

VIIII

Law for selling Lands.

1 Any one desirous of selling his land must report to the governor, and if he has a good right to sell, the Government shall register such sale and it shall be considered good.

IX

Law for Tattooing

1 Tattooing is strictly forbidden in Samoa. There shall be no man tattooed in Samoa, it causes great evils in these Islands. Any man guilty of breaking this law shall be fined $100. and 2 years hard work on the roads.

2 People from other lands breaking this law shall be fined $200. and 2 years hard work on the roads.

3 The tattooer shall be fined $100 for each person he tattooes, and hard work on the roads for 2 years - and his tattooing instruments seized and his property confiscated to Government except house and subsistence for family.

X

Law for Government Officers.

1 No Judge, Policeman, Secretary or Ruler shall drink spirits to intoxication, or use bad language in the public roads, or in the presence of the people if any one is charged with this offense he shall be tried and if found guilty, shall forfeit his office and be fined $25.

XII

Law for the Sabbath day.

1 The Sabbath is sacred, no work shall be done on the sabbath day, except work of mercy, or any who are in distress. Any one violating the sacredness of the sabbath by noises, quarelling, shall be tried and fined $4.00

XIII

~~Law regarding four footed animals.~~

2 No liquor to be sold or furnished at all on Sunday, any person found guilty shall be fined $100.

Law for the Sabbath day.

3 Any person found drunk and noisy shall be fined at the discretion of the Judge.

XVII

Law regarding four footed animals.

1 Any four footed animal trespassing into the plantation of any one, the fence being good, then the owner of the plantation may secure the animal, and report to the owner of the animal and seek for damages. but if he refuses to pay them it is to be reported to the police, who will inform the Judge who will try the case.

2 It is strictly prohibited, the loosing of a horse or cattle, or cutting of their ropes. any one found guilty of this offense shall be punished by hard labor on the road.

3 It is strictly forbidden to tie any animal upon the land of another person without first obtaining permission. Punishment for such offense a fine at the discretion of the Judge.

XVIII

Law regarding trespass.

1 No person shall trespass upon the property of another to take his fruits or vegetables or live stock, or to work upon, or appropriate such lands to his own benefit. any one violating this law shall be fined and put to hard labor on the roads.

XIV

Laws regarding assault.

1 Any person provoking a quarrel or striking another without provocation with his fist or piece of wood or any thing else, and the party struck bearing it patiently, not requiting the wil it is just that he be tried and punished at the discretion of the Judge.

XV

Law regarding weapons or arms.

No person shall carry arms of any description for the purpose of offense or defense or intimidation.

XVI

Law regarding persons helping others fined or punished

1 It is strictly forbidden any one helping a person who has been found guilty of violating the laws. Those helping shall be put to hard labor in proportion to fine at the discretion of the Judge, and the party helped shall pay double the amount of the fine.

XVII

to school.

Law regarding people who do not send their children

1 If any do not send their children to school they shall be tried, if guilty, they shall be fined.

XVIII

Law regarding public Roads.

All lands shall keep the public roads in repairs. Police shall attend to or watch the public roads. No racing of horses or any noises to be made in the public road. No filth to be left on the roads by Samoans or foreigners.

XVII

Laws respecting great journeying parties.

1 It is strictly forbidden the entertaining of large parties journeying publicly. any parties journeying may go and take up their quarters where they choose. it is not capulsory for ~~xxx xxx it entertained by~~. the families where they stay. to entertain them

2 All parties journeying on account of Government shall be well entertained by the Chiefs and Rulers of lands in Samoa.

XVIII

Law regarding Dances.

1 Night dances according to the old Samoan or heathen custom, that is dancing partly naked quite naked, and committing indecencies are strictly forbidden. Any one proven guilty of breaking this law shall pay a fine of $ 100. and shall be made to work 6 months on the road.

XVIII

Law regarding ~~Samoans running away in foreign~~ vessels.

1 No captain or master of a vessel shall take away a Samoan without the written permission of the Governor or the Ruler of Samoa, then he may go. Any captain or master of vessel, or crew, wilfully breaking this Law. shall pay a fine of $ 100 to the Government.

2 Any Samoan desirous of going away in a vessel must first obtain the consent of

the Governor or Judge, then he may go, if not he cannot go on any consideration.

XXIII

~~Law respecting ships with contagious diseases.~~

3 Any vessel having any contagious or infectious diseases on board shall not be brought into harbor, but shall hoist a yellow flag at the fore mast head, and stand off and on. while the Pilot communicates with the Consul of the country to which the vessel belongs.

4 Any one deserting from his vessel, the Consul will report it to the Judge who will send and seek after the deserter. and if caught on this side the island $ 10. If caught on the opposite side of the island $ 20. If caught at Atua. Aana or Savaii $ 25. If caught after the vessel has sailed he must pay $ 10. if he has no money he must labor for the government.

5 If any person in Samoa shall secrete a deserter from a vessel in port. he shall pay a fine of $ 25. If he persists in secreting deserters his fine shall be increased at the discretion of the Judge.

XXIV

Law regulating trading

1 There shall be no restriction upon trade. it shall be left entirely to the option of the person, the value or price he may put upon his own goods. but all agreements shall be fully enforced, any one violating his agreement shall be tried and fined according to the

2 Any one not paying his debts and the injured party seeking redress it shall be inquired into, and if it is decided to pay and payment is refused, then such portion of the party (not paying) Lands or other property shall be sold to cover his debts.

XXIV

Laws regarding weights and measures.

1 Any person, merchant or trader altering his weights or measures so that they are not just or right with all true weights or measures is a thief and shall be inquired into, and if it is proved that he has altered his weights and measures. he or they shall be fined for each offense $ 100.

XXV

Law regarding money not full value.

1 No person, merchant or trader shall in any wise give money of not full value to any one in payment for any produce. any one found guilty of this offense shall be punished as a thief. not less than $ 50. nor more than $ 100.

2 And the same with any Samoan deceiving or perpetrating any fraud in trade. he shall be fined as above - not less than $ 50. nor more than $ 100.

XXVI

Law of Revenue

Law of Revenue Page 10

1 As a revenue for the Samoan Government exclusive of fines, and for the support of Judges, Magistrates and their officers and courts there shall be a per capita tax of $1.00. each for each male citizen grown and half a dollar for each imported male laborer.

2 The Government shall appoint Special Tax Commissioner who shall collect the tax and pay the money into the treasury.

U.S. Comm^{rs} Agency
Apia Navigator Islands
October 7th 1873

I hereby certify that the foregoing 21 Laws written in English is a true and correct translation of the herewith attached 21 Laws written in the Samoan Language.

E L Hamilton
U.S. Cir. Com^{r} Agent

Translation.

Apia, 1st October
A.D. 1873

We here are the teachers of the district of St. Turner St. We have prepared a present, the reason of which is our joy in that we met with the American chief on the night on which he addressed us words of warning and encouragement regarding the work of God. The chief was sent indeed on the message of the government of America to the chiefs and rulers of Samoa, but notwithstanding that, he has condescended to address words of love to us, teachers. And we have prepared a small present as an expression of our joy respecting him and his good words.

Names. ——— Lands. Va

(2-06)

Present

Taro ———	15 5-
Bunches of Banana —	6
Fowls ———	15-
Pieces of native cloth-	18
Mats ———	2
Fans ———	6
Coats ———	4
Tatooing instrument-	2
Bonito fish-hook-	1
Club (Samoan) -	1
Spear — d —	1
Samoan basket-	1
Ava bowl (imitation)-	1
Hand of Cocoa (Specimen) -	1

G. A. Turner M. D.

Translation of

Native Teachers addre

Oct. 1 / 73

1 Letter
Whitmee – Chairman
Turner – Secretary
London Missionary Soc.y
to
Steinberger.

2

From the Chairman and Secretary of the Samoa District Committee, L.M.S.

Papers relating to
Steinberger's
Visit to Samoa
1861

Letter.
Rec. Geo. A. Thurston
to
Steinberger.

Colonel Steinberger
U. S. Special Commissioner
&c &c &c

Apia. 1 Oketopa. T. A. 1873.

O i matou nei, o le au aoao i le matagaluega a Misi Iana lua. Ua matou sauna nei le alofa, ua ala i lo matou fiafia i le Alii Amerika ina ua matou fesilafai ma ia i le po, na ia sauni mai ai na i upu apoapoai ma nai upu faamafanafana ia te i matou i le galuega a le Atua.

O le Alii lava na auina mai i le faau a le malo o Amerika i Alii ma faipule o Samoa. Ao lenei ua mafai ia te ia na ia sauni mai o na ia upu alofa ia te i matou aoao. Ile ua matou sauni sina alofa e fai ma faailoga o lo matou fiafia ia te ia i ni di ana fetalaiga lelei.

O i matou nei

0	aoao.	O nuu
1	Paulo. *	Faamua.
2	Fuka *	Matafele.
3	Milan.	Vaiala
4	Solomona *	Apia
5	Ezekiela *	Faamamanono
6	Faaleuine *	Magiagi.
7	Esne *	Fuataitai
8	Metusela *	Teagalii.
9	Paulo *	Sauniatu
10	Metuala *	Letogo
11	Matai *	Laulii
12	Alesana *	Leiosoaliii.
13	Apela *	Luatuanuu
14	Peni *	Solosolo.
15	Meisake *	Lotu

Native		Name
16	Paselu	Fusi
17	Esera *	Saluafata.
18	Sama *	Sofaua
19	Kuki *	Lufilufi
20	Motina *	Falealupuna.
21	Sui *	Iuanuua.
22	Meta	Faleasa.
23	Joane *	~~Iohnson~~ Faleasa
24	Joremia	Asuesano.
25	Eseria	Tuduumuduu.
26	Siolli	Taelefaga.
27	Isaaka	Maasina
28	Apelu	Asamanea
29	Tuisuga	Vaifato

The * denote those who were present on the night when Colonel Steinberger addressed them.

J.G.F.

Oigoa nei o asao e lesi ni nuu eiai
(Assistant Natives)

1 Putagi
2 5 Filipo
3 Sakaio
4 Sagapolu.
5 Viliamu
6. Siona

H 1

Address of native
teachers. Oct 1 / 78
to
Steiberger –
with translation.

(Copy)

Apia, Upolu, Oct 6th 1873.

To

(The teachers under jurisdiction
of Dr. Turner.)

Paulo, Tuka, Milan, Solomona, Eskiela,
Guadevine and others.

Gentlemen and my friends

I am not unmindful of my most serious interview with yourselves, I see you and carry with me grateful recollections of you all.

The three hour interview which I had with you at the house of your esteemed pastor Dr. Turner I regard as one of the important events in my intercourse with Samoans. It is you (Teachers) who will in the days to come give power, prominence and religion to your people.

I have spoken to your Chiefs and rulers about you. I have used good but strong words to them relative to yourselves, they will heed them.

You must be prond and brave in your work. As you work for the good God and his word to you. so do you labor for your own people. In turning away from all ill. and the evil contact of ungodly people, you manifest sincerity and belief.

Be true to your instructor, to your teachings, and you will be true to yourselves.

It is needless to put upon paper all that I have said to you, you listened with attention and I trust you for the future

I have your presents. I thank you. I give to you my warmest expression of gratitude.

I wish that I could address each one of you.

May God's blessing rest with you is the prayer of

Your friend

A. B. Stimson

USS Supply Commander

Samoa

Apia, Upolu, Samoa
October 2nd 1873.

My Dear Sir

Pleased accept my sincere thanks for your kind note of Yesterday.

I assure you I feel not a little pleased at the eminently successful issue of your mission to these Islands. You came at a very appropriate time, when the native chiefs were all assembled for the purpose of endeavouring to establish law; your honest, kindly spirit has won the esteem and love, and you leave with the hearty good-wishes of the native population. although there are a few among the foreign population who prefer, for reasons best known to themselves, to live in a state of anarchy, yet you may feel assured that you have the hearty cooperation of all honest men and all who have the welfare of the native race at heart.

It is true the mission on which you came was a "somewhat delicate" one, and at the outset I was afraid that you would not succeed so well as I hoped for, but now

now I most heartily congratulate you in that you have succeeded far better than my most sanguine wishes.

You leave with the knowledge that law and order is established. You may feel assured that the Samoans and all of the right-minded of the white population will do their utmost to keep things straight, and to see the laws carried out.

You leave us in order to prepare the most important part of your mission. It only remains for me to bid you a hearty God-speed. You have our good wishes and our prayers, and we hope and trust that a brighter day is soon to dawn on Samoa.

The Samoans have expressed earnest desire that you should return and dwell among them and aid them in the capacity of first U. S. Representative in Samoa. I will only add that should the Government be pleased to accede to that request there is none that will more gladly hail your return to these Islands than

Yours truly and
Very Sincerely
Wm. A. Lamb.

Colonel A. B. Steinberger
U. S. Special Commissioner
to Samoa.

To Colonel A. B. Steinberger
U. S. Special Commissioner
to Samoa.

Dear Sir,

We regret that since your arrival in Samoa there has been no general meeting of the members of our Mission at which a formal letter could be prepared expressing our views with reference to the ~~proposed~~ desired U. S. Protectorate over the Samoan Islands.

In place of such a letter, we take upon ourselves, as Chairman and Secretary of the Mission which has the religious care of four-fifths of the Samoan people, and knowing as we do the opinions of all the Members of our Mission, to assure you:—

1. That we believe the expressed desire of the Samoans for a U. S. Protectorate is a bona fide wish on the part of the chiefs and people generally of Upolu, Savaii, and Manono.

2. That we, and our Mission generally, heartily concur in the desire of

Mr

our people for the Protectorate, believing not only that it will be of great benefit to the Samoan people, but that it will be the saving of the race.

3/ That should your Government see fit to accede to the wish of the Native Samoan Government for your own appointment as first U. S. Representative in Samoa, we shall be most happy to welcome you in that capacity; feeling sure from what we have seen of you, that you will do justice to the Samoan people, and aid them, in every possible way, in all their laudable efforts for social and political improvement.

We are, Dear Sir
Yours very Sincerely

S. J. Whitmee, Chairman.
G. A. Turner, Secretary.
of the Samoan
District Committee,
of the London Missionary
Society.

Apia, Samoa,
4th October, 1873.

Saleaula Savaii
September 1873

Colonel A B Steinberger
United States Commission to Samoa

My dear Sir

In bidding you farewell after our pleasant intercourse in Samoa I wish at the same time to express my entire accordance with the object of your Mission and the pleasure & satisfaction I feel that you have been appointed by the Government of the United States to discharge the important duties connected with it. I have long felt that the only hope of any settled Government being formed in Samoa or of any real progress in the arts of civilization must be either in alliance with a a Protectorate from some Power apart from themselves. I have now lived in Samoa for nearly 13 years and am with one exception the senior Missionary of any now residing in the Group. I have lived almost entirely amongst the Natives and have had very good opportunities for observing them

Customs and for judging their Character. I looked with some anxiety on the first attempts made in particular Districts to form a code of Laws and the subsequent War which has so afflicted the People and retarded their progress has proved that my foreboding were well founded.
The Samoan Chiefs & Rulers although accustomed to make petty laws for the Government of their own Towns have no idea of any system or code of Laws which would at once recognize the liberty of the subject and the power of Law. The consequence was that nearly all their regulations were either simply tyrannical or so grossly absurd as to fail at once when they attempted to carry them into effect. Then the petty jealousies which exist not only between particular Districts but between different Chiefs in the same Village effectually prevent any real union amongst them in their present condition. They are now engaged in an attempt to form a Government for the whole of the Groups but I have little or no hope of their ever being able to establish one which would be at all either permanent

a effective. I fear also that difficulties will soon spring up between the Natives and the Whites arising from the Land Sales which have been effected during the late War. Should these Lands be occupied many difficulties will arise not only from disputes about the Titles but also from the relations between the two races. The Samoans will consider themselves as the Rulers of the Country and in that capacity will in all probability pass Laws to which the Whites cannot agree and the enforcement of which they will undoubtedly resist. Hence I fear that, unless there exists some authority to which both Whites & Natives must be amenable we shall soon have a state of enmity existing between the two races which would prove disastrous to both but more especially to the Samoans. For these reasons I rejoiced when I heard of the Petition sent by the Chiefs asking for a Protectorate from the Government of the United States and I earnestly hope that their petition will be favourably received. I have often spoken about it to the Natives

and I believe that they are now unanimous in their desire for a Protectorate

With regard to yourself personally I can only assure you that I shall ever remember with pleasure our intercourse in Samoa. You have certainly entered heartily into the object of your Mission and have spared no pains to make yourself acquainted with Samoa & the Samoans, not merely as they exist around Apia but in their own lands and in their own homes where alone you can become fairly acquainted with them. In our many journeys both by land & sea I believe that you have acquired more information concerning the manners & customs of the People and the resources of the Country than you could possibly have acquired by a much longer term of residence at the Port. And I as one who earnestly desires the prosperity of Samoa feel very glad that you have acted as you have done. I may also add that the other Members of the Wesleyan Mission here are quite of the same opinion as myself. Wishing you a safe & pleasant voyage I remain

Yours sincerely

Geo Brown

Rev. Geo. Brown &c &c &c

Know all men by These presents

That we

Maunga Principal Chief of Le-Tagaloa

Leiato Principal Chief of Le Alataua

Taumuina Principal Chief of Le-Saole

Principal Chief of Le Ituau

Tuitele Principal Chief of Le Alataua

Letuli Principal Chief of Le Tualantā

Satele Principal Chief of Le Tualatai

Tuimaono Principal Chief of Le Asina.

being The principal Chiefs of The Ten Houses of The Island of Tutuila - Samoa. do hereby agree to form a league and con= federation for our mutual welfare and protection and to unitē our several districts under The Flag raised at Pango Pango on The 2nd day of March A.D. 1872. And we hereby do solemnly bind ourselves to carry out This covenant faithfully as far as our jurisdiction extends and to maintain peace with each other and to carry out in our several districts The

Commercial regulations of Pango-Pango promulgated the 2nd day of March A.D 1872 and recognized by Commander Richard W. Meade. U.S Navy. Commanding United States Steamer "Narragansett"

In witness whereof

we have hereunto set our hands and seal This day of March. A.D. 1872.

O au O Leiato his X mark

O au O Faumauga his X mark

O au o manaia

mat Studer.

Know all men by these presents.

That we

Tuitele	Chief of Le Alatana.
Letuli	Chief of Le Tualauta.
Satele	Chief of Le Tualatai.
Fuimaono	Chief of Le Asino,

of the Island of Tutuila, Samoa having met in council this day of March, A.D. 1872. do hereby agree to form a league and confederation for our mutual welfare and protection and to unite our several districts under the Flag raised at Pago-Pago, on the 2nd day of March A.D. 1872.

And we do hereby solemnly bind ourselves to carry out this covenant faithfully as far as our jurisdiction extends and to maintain peace with each other, and to carry out in our several

districts the Commercial regulations of Pago Pago, promulgated the second day of March A.D. 1872, and recognized by Commander Richard W. Meade, U.S. Navy Commanding United States Steamer "Narrangansett."

In witness whereof we have hereunto set our hands and seal this day of March, A.D. 1872.

Articles of Confederation
made by
Com.dr R. W. Meade.
Mar. 2.d 1872.
for signatures of
Tutuila Chiefs.

(Copy)

As an Appendix to the above Harbor regulations we have determined upon the sum of three 3/100 cents per ton as harbor dues for port of Pago Pago, water being free and proper facilities given for same, this sum not subject to change until such time as we may buoy and mark out harbor, and construct and maintain Light House. This sum being paid by American ships as precedent.

Witness our hand and seal this 14th day of August, A.D. 1873.

I am the high Chief

Seal

Appendix
to
Harbor Regulations
Pago Pago.

I hereby certify that I approve of the following Appendix to the Harbour Regulations for the Port of Pago Pago Tutuila . viz.

Three cents per ton as harbour dues water being free and proper facilities given for same, this same not subject to change until such time as we may buoy and mark out the harbour and construct and maintain light house.

P Hr Williams
H. B. Mr Actng Consul

British Consulate
Apia Oct 6th 1873

L 2

H. B. M. Consul's
approval of appendix
to Harbor Regulations
Pago. Pago

Apia, September 29th 1873.

Dear Sir,

I have the honour to send you the amendment which I think necessary to be added to the law for marriages.

The Samoans have been practising the divorce in a very loose manner. Marriages made indistinctly by any Independant or Wesleyan teacher were ordinarily divorced after few months or few years, and those have never been recognised as indissoluble in Samoa, Indeed it can hardly be said they were serious sacred bounds. But in the Catholic religion marriages are made only by ordained priests, and, even in Samoa, every Catholic knows very well that in no case we recognise possibility of divorcing. It is justice to bring back to their sacred engagements such parties who might have been induced by bad example to try to break them.

Allow me, Dear Sir, to take this opportunity for gratulating you on the wisdom you have shown in fulfilling the delicate and important mission conceded to your care by your government towards our poor and so disturbed Samoan people.

Since this last war our Samoan Chiefs seem unable to govern their country without the help of a strong hand, which might keep them saved from miserable effects of jaleousy between themselves. Even now, after having been

Mr. A. B. Steinberger, U.S. Special commissioner.

exhausted by Civil War, they have not put the power in proper hands, for fear of a new disturbance if the principal Chief of such and such a district had been appointed as one of the seven Rulers called Faimua, because his appointment might have been mistaken by his rivals as being the nomination of a King. So is the case with Mataafa in the district of Atua, and Malietoa in the district of Fuamasaga.

Some intervention is necessary to bring that unsettled state to an end. Providence seems to show us that the government of United-States is to take interest in that matter; may it be, as I hope, for the glory of God and the happiness of the Samoan people, to which's welfare we are to give, my Collaborators and I, our strength and life until death.

I have the honour to be

Dear Sirs,

Your obedient servant.

+ L. Elloy, Ev. de Dipasa

Samoan Trees.

No. 1. Alaä. Tree grows to a fair size, with straight stem and but little foliage, bark thin. wood of light cherry color. straight grain, very heavy, and remarkably fine texture: there is but little sap. and the wood durable. This tree does not grow close enough for practical uses as an article of export.

No. 2. Fetow. One of the most valuable timber trees of Polynesia, but only attains a large size in Samoa and the Fejees. grows tall with heavy trunk, the wood cuts nearly white but grows red as exposed, it is hard, curly and heavy, is much used by the missionaries for rude cabinet work, it has beautiful shades of red, but not as fine in texture as other heavier woods in the islands. Natives build large canoes of this wood. Upon the eastern end of Savaii it grows dense enough to cut timber for export.

No. 3 Milo. A large straight tree with fine bark, the trees seldom growing together, there is but little sap. not heavy, about four fifths (4/5) of the tree consists of the heart, a beautiful red color, fine texture. the tree quite accessible in Upolu and Savaii.

No. 4 Tauanave. Tree sparsely interspersed throughout the group, will usually cut one log, the wood is easy to work, of a rich walnut color, and very durable.

No. 5. Futu. A moderate sized tree, cuts light but grows brown by exposure, curly, brittle and soft, quite light and used for canves. not valuable wood for general use, though much esteemed by the natives on account of the ease with which they work it.

No. 6 Talie. A moderate sized tree, though it often attains great size. the wood light maple color, curly and of fine texture. not a valuable timber tree as the heart of the tree is usually defective

No. 7. Ola. A small tree, found on all the islands, the wood heavy, hard, fine straight grain, of a dusky purple color. is not sufficiently large for purposes other than tool handles or finishing work.

No. 8. Saulilii. A small tree, wood light cherry color. curly, of close texture and exceedingly hard. heavy and works too hard to be of any practical use except for sample or fancy work.

No. 9. Talafulu. Tree small, very hardy and quite plenty, a very valuable wood, hard with the color of american apple, but much finer in grain, susceptible of high polish.

No. 10. Feja. A fine shade tree, but soft, coarse grained, dingy red color and subject to quick decay.

No. 11 Gatae. A fine large tree, easily worked straight grained, of light cream color, sapy, but dries well, quite durable, would make good house lumber.

No. 12. Tamanu. A good sized tree, but grows singly, a hard, light, red colored wood resembling cedar when dry. straight grained, but the heart subject to decay.

No. 11. Mamala. A fine large tree, meagre foliage, wood coarse, straight grained, light coffee color, works easy, but in working affects the throat of workman.

No. 14. Seafa. Small tree, wood hard, maple color, straight grain and close in texture, too small for practical use.

No. 15. Lagaali. Tree about twenty (20) feet in height, found throughout the group, bears an odoriferous flower, used by the natives for scenting oil. The bark of this tree is used by natives for dysentery, probably contains tanic acid. wood light pink color, very handsome and susceptible of high polish.

No. 16. Atone. (Nutmeg tree) Generally a small straight tree resembling hickory, but in parts of Savaii attains a height of fifty (50) feet. wood light color, but not so tough or elastic as hickory. there are many varities of this tree which are indigenous.

No. 17. Falaga. A small tree, wood light colored, very straight grain. exceedingly tough, close in texture, desirable for tool handles, capstan bars &c.

No. 18. Maatamea. A moderate sized tree. wood light color, not very fine texture, but strong, dry and durable, light weight and generally resembles chestnut, bark thin.

No. 19 Vata. A fair sized timber tree, wood maple color, light weight, straight grained, cuts easily, but quite tough and durable.

No. 20. Seasea. Tree about fifty (50) feet in height, wood hard and tough, light yellow color, of fine texture.

No. 21. Seitamu. A small tree, wood cherry color, close grain, heavy but works easy, not especially valuable.

No. 22. Lama. (Candlenut) A moderate sized tree, wood soft, resembles cottonwood, on the water courses of our western states. worthless as timber, the nut of this tree is carefully prepared and used by the natives for lighting their houses. the smoke is precipitated and the soot used as as a paint for tatooing.

No. 23. Nonufiafia. A short but heavy tree, wood dark color, close, hard and heavy, brittle, cuts hard, and of no practical value.

No. 24. Fau. A most valuable tree, moderate size, wood hard, but little sap, the heart chocolate color; very close and hard, used for canoes and house posts. the fiber from the inner bark is used for making fishing nets, cord, and a fine mat with long nap, which, when bleached looks like sheepskin rug, used also for fringe on other mats. it is superior in fineness and tenacity to

any known fiber. The tree is very abundant and accessable.

No. 25. Sanafanu. A moderate sized tree, with spreading branches, wood lead color, soft and coarse.

No. 26. Leasi. A small tree, wood color of the wood of the apple tree, very fine and delicate texture, hard and durable.

No. 27. Maali. A large tree, very abundant and sufficiently close for lumber. the wood light slate color. coarse grain but straight, dry and light, quite hard, the gum odoriferous and much used by the natives.

No. 28. Olioli - Oli - or Fena. A worthless tree, growing on the margin of the water, the tree has a curious bark resembling net work with spots upon it.

No. 29. Mamalava. A large, fine, straight tree, wood color of white oak, not very close texture but exceedingly tough, could be used for ships masts or generally in ship building or repairing.

No. 30. Filofilva. A small tree, wood white, straight and very tough, nearly resembles hickory would be valuable for all the purposes for which hickory & ash are used.

No. 31. Toà (Iron wood). A moderate sized tree, wood dingy red color, straight grain, coarse and heavy. not unlike black oak when first cut, but grows hard exposed, and most durable wood.

No. 32. Mavta. A short, heavy tree, dense foliage wood light color straight grained but not enduring.

No. 33. Tavai: Would make good sawing lumber, a moderate quantity upon all the islands. the wood hard, fine, straight, and resembles live-oak, perhaps more tenacious.

No. 34. Ifi. (Samoan Chestnut) Not a large tree though many would cut one log. wood light color, straight, fine texture and very tough.

No. 35. Fau. A small tree, uniform in size, quite abundant. growing close enough for use, wood very light and dry, good for house building and all general uses. works easy and generally economically.

No. 36. Vivao.-Wild Vi.- To distinguish it from the "Vi," a valuable fruit tree. A large tree, heavy, very sapy, and not valuable.

No. 37 Aualu. A large timber tree, but not abundant, except a smaller variety, this tree

is called by the whites long resident "Samoan Teak" wood white, fine in texture and very tough, sometimes used for large canoes, but too hard for native manufacturing.

No. 38. Nonu. A large tree, not abundant, of straight grain, very hard though quite coarse in texture.

No. 39. Toi. A large tree, but sparsely interspersed throughout the group, a valuable wood, the heart of which resists decay in the fallen tree, the tree is tall and straight, wood of a delicate peach color, exceedingly tough and of fine texture, susceptible of a high polish.

No. 40. Aauma. A fine large tree, wood heavy and difficult to work, very durable and generally used by the natives for posts. &c.

No. 41. Oa. A moderate sized tree, wood of peculiar pink color, valuable for cabinet work, the juice under the bark is used by the natives for coloring or painting native cloth.

The above are corresponding numbers on blocks cut from trees and preserved as samples. These are by no means a complete memo. of Samoan trees.

A. B. Steinberger
U.S. Spl Commr
to
Samoa

Fruits and Vegetables principally used. — Samoan

Fruits.

Indigenous:

"Vi"	Samoan Apple.	
"Moli"	Orange.	several varities
"Ulu"	Bread fruit.	" "
"Tipoli"	Lime.	" "
"Fala"	Pine apple.	
Niu	Cocoanut.	several varieties

Exotic:

Banana	several varities
Guava	" "
Lemon	" "
Tamarind	
Citron	
Mangoe	

Vegetables.

Indigenous:

"Talo" - Taro	several varities.
"Ufi" - Yam	Eight distinct species and many varieties.

In gardens of whites are found Melons, Tomatoes, Turnips, Radishes, Potatoes, Onions, Beans, Peas, &c. Indian Corn is grown, while Cotton, Indigo, Coffee, Nutmegs (in variety) Ginger, and many varieties of Pepper grow wild.

The Ferry & ash are used.

Names of Villages in Samoa.

Island of Manua.	
Faleasao.	Jurisdiction of Tui Manua.
Fitiuta	
Tau	
Island of Oloosinga	
Vaiapi	Do.
Sili	
Island of Ofu.	
Ofu.	Do.

Island of Tutuila.	
Fagaalea	Bay of Pago Pago
Utulea	
Fagatono.	Jurisdiction of Manua.
Pago Pago	
Oa	

Lanie	
Fagaitua	Jurisdiction of Leatu.
Alofau	
Utumea	
Tula	
Onova	

Aur
Massefau
Afonu
Vatia
} Jurisdiction of Leatu.

Fagasa - disputed - Salinoa (a petty Chief)

Aso (Massacre Bay)
Aluau
Fagumalu.
Fagalii
Polua
} Jurisdiction of Fuimono.

Tapa Tapa (Island. extreme west end of Tutuila)
Amanave
Failolo
Satega
Nua
Afau
Osili
Amlua
Leone
Aunu } Leone divided by brook into two town
} Jurisdiction of Tutele

Vaialoa-tai (towards the beach)
Vaialoa-utu (Inland)
Taputima
Fagalua
} Jurisdiction of Satele.

3

Salauau
Futiga
Ulili
Pavaia
Faleniu

} Jurisdiction of Le Tuli.

Fafuna
Nuuuli
Faganeanea
Matuu

} Jurisdiction claimed by Manga, but disputed.

Island of Anuu.

Anuu — Jurisdiction of Faumuina.

Island of Upolu.

Mulifanua
Satapuala
Fasitotai
Leulumoega
Nofoalii
Fasitouta
Faleasiu
Malua
Saleimoa
Afega
Malie
Falenla

Faleata
Mulinuu
Apia
Matautu
Fuaiupolu
Vailele
Le Togo.
Laulii
Luatuanuu
Solosolo
Saluafata
Lufilufi
Falefa
Saletele
Fagaloa
Uafato
Siaeva
Amaile
Aleipata
Le Pa
Latofago
Falealili
Siumu
Safata
Sanapu
Le Faga
Samatau
Maniani (Bush town).
Uana
Lalomauga
Faleatiu

Island of Manono.

Satoi
Salua
Apai
Nuulopa
Saleatana

Island of Apolima.

Apolima

Island of Savaii.

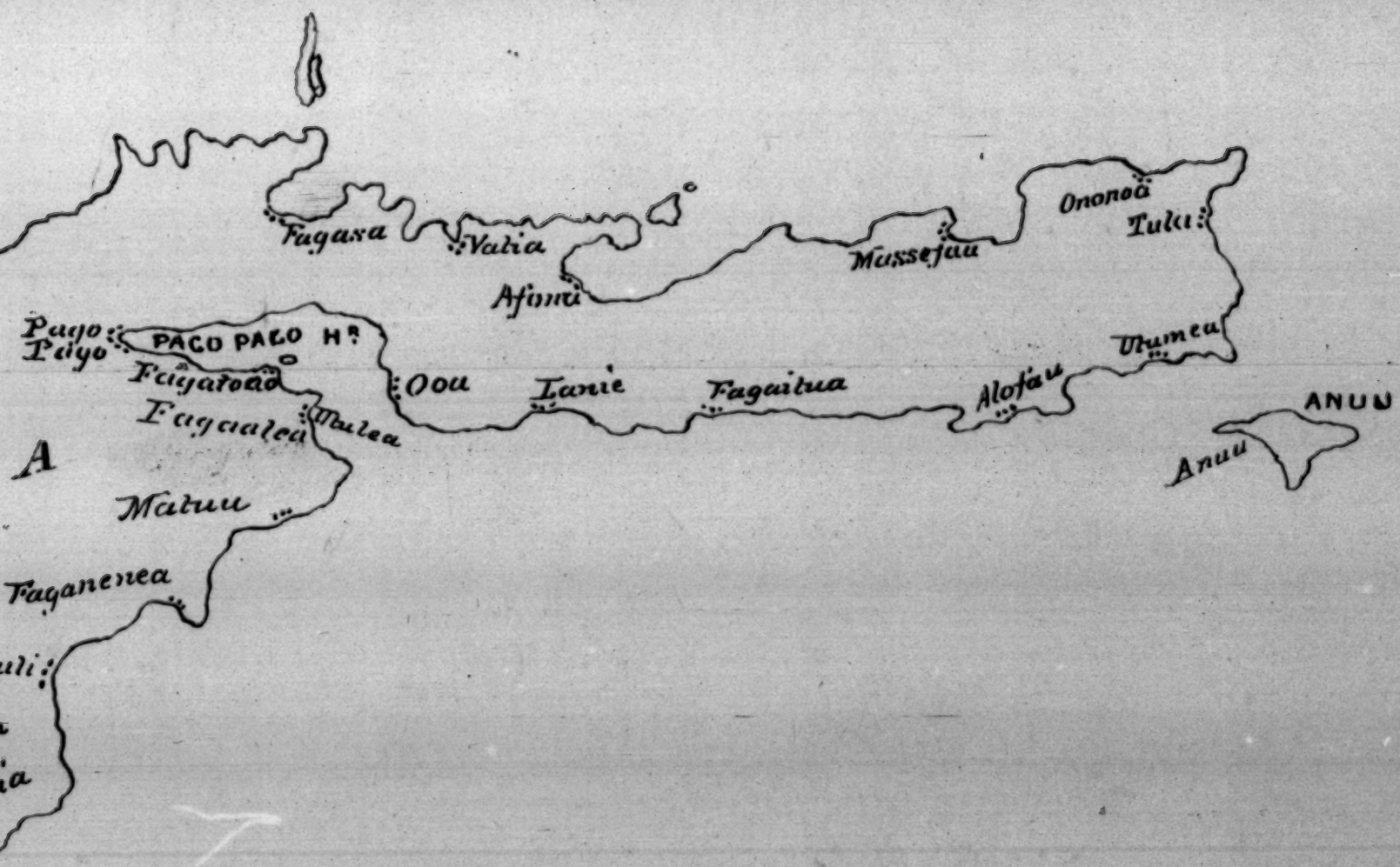
Tafua
Salelologa
Iva
Sapapalii
Safotulafai
Faga
Tapueleele (Inland)
Lealatele
Sataputu
Samalaeulu
Malaeola
Vaimauli (Inland)
Toapaipa
Salago
Saleaula
Satoalepai
Matautu

6

Manase
Safotu
Pai (Inland)
Samauga
Safune
Fatuvalu
Sasina
Letui (Inland)
Aopo (Inland)
Asau
Auala
Vaisala
Fagasa
Vaivaimuli
Papa
Satuna
Faleaupo
Tufu
Neiafu
Falelima
Siuvao
Fagafao
Samata
Fagatuli
Faiaai
Vaipua
Fagasavaii
Fagone

Foaluga
Foaalo
Gagaemalae
Salailua
Fagaloa
Saga
Tufu
Sili
Puleia
Satupaitea
Uliamoa (Inland)
Salauli
Aganoa

A.no
Aluau
Faqumalu
Fugaiii
Poloa
Amanave
Failolo
Tapa.Tapa
Sulega
Nua
Afiuu
Osili
Amluia
Leone
Aumu
LEONE
BAY
Vuialoa ulu
Vuialoa tai
Salauau
Taputima
Fagalua
Fuliga
Fafuna
Faleniu
Pavaia
Nuuuli
Fagan
T U T U I L A


Fagasa
Valia
Afomi
Mussefau
Ononoa
Tuli
Pago Pago
PAGO PAGO Hr
Fagatoga
Faganalea
Utulea
Oou
Ianie
Fagaitua
Alofau
Utumea
ANUU
Anuu
A
Matuu
Taganenea
uli
ia

APOLIMA

Nuutopa

Salua

MANONO

Apai

Salotl

Saleatana

Mulifanua

Safotulafai

Salamumuga

Fasitootai

Faleasiu

Leulumoega

Nofoalii

Pasiolaula

Faleasiu

Malua

Saleimoa

Afega

Malie

Faleula

Faleata

Samabau

Falealili

Le Faga

Sanapu

U

P

Mulinuu
Apia
Matautu
Puaiupolu
Vailele
Le Pogo
Laulii
Luatuanuu
Maniani
Alana
Solo Solo
Saluafata
Lufi Lufi
Faleʃa
Saletele
Fagaloa
Uafato
Tiavea
Amaile
Alʋipeta
Lepa
Latofuga
Falealile
Siumu
Sufata

O L U

Falealupa
Papa
Saluua
Vaivaimuki
Fagasi
Vaisala
Auala
Asau
Tufu
Neiafu
Falelima
Siuvao
Fagufao
Samalu
Fogaluli
Faiaai
Vaipua
Fogasavaii
Sagone
Foaluga
Gagaemale
Salailua
Fagaloa
Taga
Aopo
Lelui
Fatuvali
Sasina
Lagoon
Sasine
Samaug
S A V

...nauga
Safotu
Paia
Manuse
Matautu
Satoalepai
Saleaula
Salago
Toapaipa
Malaeola
Samalaeolu
Salapulu
Fealatele
Vaimauli
A I I
Puapua
Amoa
Faga
Tapueleele
Safotulafai
Sapapalii
Iva
Uliamoa
Palauli
Salelaga
Sahipaitea
Aganoa
Tafua
Tufu
Sili
Puleia

DEPARTMENT OF STATE
MAR
4
1874
RECEIVED

Ltr
acknd 4 mch

+ W Payson
× copy

State Dept
Mon 4/74

Hon Hamilton Fish
Secty of State
Washton DC

Sir – To avoid newspaper reporters I remain in Baltimore, hoping for an expression of the views of the Dept & Govt.

I am earnest in my desire to serve the Common people – and feel a sense of obligation to them – foreseeing also the great advantage to our Govt.

Is it proper that I seek the heads of Dept^s? Subject to orders of the Secty of State

I have the honor to be
Your Very Obt Svt
A B Steinberger

77 Cathedral St
Baltimore

Ans April 14 Jer Rayson

DEPARTMENT OF STATE RECEIVED MAR 16 1874

Baltimore
Mar 14/74

Hon
Hamilton Fish
Secty of State
Washton DC

Sir - I have the honor to Enclose Copies of two letters from Rev A Turner apia (London Miss Socty) and Extract from letter of Rev Ebs Brown just rec'd via Sidney.

I presume the Colonial Govt hearing of my mission despatched the "Pearl" to Apia - I am (The Com.?) proud that he Endorsed my acts.

Had I been in Samoa, a few bad people would not have influenced the Chiefs to change their Sunday law (Selling liquor).

The Mr Hamilton mentioned has in the absence of Mr Coe been acting as American Consul, he is not a

bad men, but a wrong character.

I can with facility control these people - and to me it would be a labor of love, and I await the action of the Dept.

I shall write to my friends in Samoa, and prepare an address to the Samoan Govt which I will submit to yourself - if approved it should have an official air.

Each movement of myself even in detail will be faithfully submitted to the Secty of State.

With high consideration
I have the honor to be
Your Obt Svt
A. B. Steinberger
77 Cathedral St

(Copy)

Extract from letter of Rev Geo Brown
Apia Nov 6th 1873

There is nothing very new here
since you left, Except a marvelous
affair that has taken place at Savaii
about which you may have a laugh
– The natives say that a Pig, had a
litter of young pigs, brought forth
4 black ones, then to their amazement
in two weeks from that time had another
litter of white and speckled ones – these
latter grew apace, and soon became
much larger and stronger than the
first ones – After due deliberation
as to what this marvel meant,
they have decided that this is its meaning
– The first litter of poor, weak, black
pigs, represent the Samoan laws
and Govt – the second litter of white
& speckled ones, is intended to represent
the American protectorate – which is to
overlook and absorb the Samoan
Tulafono – So this is the interpretation
of the Sign!

1 (Copy) X

Apia, Samoa
29th October 1873

My dear Colonel

Your note of the 11th inst
came duly to hand. I am glad
that you succeeded so well in your
interview with the Chiefs of Leone &
Pago Pago - You will have no
real difficulty there - Mauga can
do nothing against the Upolo Chiefs.
Your real difficulty
will be with other than natives
- Since you left all the Samoans
are up in arms against Poppe
but he will not give in an inch.
- A deputation of five publicans
also waited on Revd Williams,
praying for the Consuls to inter-
-cede with the native Chiefs to
get the law against grog selling
on Sunday modified - Rev^d W
brought the matter before Hamilton
and Poppe, and they got the

motives to alter it — Every shops are to be opened from one to three O'Clock P.M & after Six P.M.

You percieve we want some stronger authority — to make folks steer to laws when they are made — Why should that law have been alter- -ed. because a few publicans desired it.? I have done all I could to point out justly to the Chiefs the advisability of not yielding to the desires of any & Every body.

Hamilton has also been Expressing his annoyance at hearing that I am going to send a translation of my own letter to the "foreign residents" to the native Chiefs — He has been saying to some folks that it would be very injudicious to send such a letter to the natives — of Course I shall take no notice of this.

The laws come into force on Holiday first, and in a little while we shall see how they work

down this reaches you I guess
you will have more to do
than read any gossip I might
give you.

Believe me Sir

Yours my Friend

(Signed) Geo A Turner Esq

2/Col A 15 Steinberger

(Copy)

Apia, Samoa

14th Nov 1873

My dear Sir

Just a line or two in a
hurry - This is the Palolo week,
and I have got a fresh lot for you
in Spirits and bottles - they loose
very nice -

Her Majesty's Steamer "Pearl"
has just been here, she is the new
flag ship on the Australian station,
Com.r Goodenough has recognized
the Samoan Government; on the 11th
inst he had the "Taimua" on board
hoisted the Samoan flag at the
Main, and fired a Salute of Seven

guns. He addressed them also, told them how pleased he was to find that they had formed the Laws, and he hoped they would Enforce them. He told them that if they Enforced them impartially among themselves made no distinction betwe- Ch Chiefs & Common people, that he would see that Every Englishman was made to obey them also,

Then on the 12th he met all the British subjects and gave them a plain talking to, Mr Dean and one or two others made some objection to the laws, but he soon silenced them — He left on the following day, but Expects to return in June or July.

This is our latest news.

With our united kind regards

I am dear Sir

Yours Very Sincerely

(Signed) Geo A Jaques M D

Col Shortland

Encl
Encl

Ans - under envelope
Ap 10

77 Cathedral St

DEPARTMENT OF STATE
APR
8
1874
RECEIVED

Baltimore
Apl. 8th 1874

Hon / Hamilton Fish
Secty of State
Washington DC

Sir - The Ramon
letter submitted by myself
will nearly express the views of this
people - They have American
protection, & the extending of our
American protectorate over them
is not at this moment deemed
advisable by the Govt; it then
seems to be a matter of moment
that our Govt will send a Minister
or Commissioner with plenipotentiary
power to recognize this Govt, and
treat with them as an independent
people.

The Govt which I was
mainly instrumental in creating
has been recognized by the Com.r
of the English Australian Squadron

– Flag Ship "Pearl" –

The resources of the Samoan islands are Embodied in my report – The native Chiefs are now devoted to America, and every foreign influence seeks American protection.

After spending some months with these people, it is my judgment that the United States Extend a Protectorate over the group, appoint a Governor & Secretary, Equipment for say one hundred men as a Native Guard – Clothing, muskets a battery of four field pieces (brass) with Ammunition – and a Scientific Corps, Consisting of a Botanist – Zoxidermist, Photographic Artist, and Surgeon, the latter to be a Microscopist.

The Islands North and adjacent to Samoa – Ellice, Ellice, & Kingsmill Groups Speak a tongue analogous to the Samoan – these islands are nearly deserted –

- lobed by South American Slavers and in a few months would be tributary to a Samoan Govt.

Any Expenditure upon the part of the United States could be refunded by direct tax.

I present this view with the hope that my report with accompanying docs will be submitted to the Senate-Committee with Message from His Excellency The Pres't., and that I may be called upon to Express the desires of the Samoans, as I feel to have their interest also in mind

I enclose newspaper Slip - San Francisco "News Letter" - Nothing could be more damaging than a rush of adventure to these Islands - there is no Gold or other precious Metals in Samoa; this particular matter I have thoroughly investigated - In my address to the Samoan Govt I shall caution them against

any such Excitement – This paper I will first forward to the Dept.

I have the Honor to be
Your Obt Svt
A B Steinberger

GOLD AT SAMOA.

Quartz Reef Discovered Running 3,000 Ounces to the Ton.

On Monday last we received under a special inclosure a copy of the *Pall Mall Gazette*, which contained the following announcement, which is of great importance to this coast:

GOLD AT SAMOA.—Earl Granville has communicated to the Geological Society an extract from a dispatch from Mr. Williams, Her Majesty's Consul at Samoa. Mr. Williams states: "The afternoon before I left (Samoa), samples of gold in quartz were put into my hands, found by three Englishmen in a valley about three miles from the Port of Apia, but not having visited the spot, I cannot vouch for the discovery, though I have every reason to believe that the gold is there. I have had the samples assayed, and the yield is at the rate of 3,000 ounces to the ton.

Since the receipt of that statement, telegraphic communication has been had with London, and a Director of a leading bank telegraphs, in cypher, as follows:

"Williams' report is voluminous, and more than confirms the paragraph from the *Pall Mall Gazette*. Distinct reefs found. Ownership of land said to be disputed. Ship of war being sent from Sydney. A rush imminent."

Upon the absolute truth of this news our readers may certainly rely. It will be noticed that it is first given in the *Pall Mall Gazette*, a journal known throughout the civilized world as reliable. Then it emanates from her Britanic Majesty's Consul at Samoa, or, as the group is commonly known here, the "Navigator Islands," who appears to have taken the responsibility of leaving his post to telegraphic the news to the Foreign Minister, Earl Granville. It will be observed that he guards himself with the caution usual in English official intercourse, but he states broadly *the fact* that he "saw the samples assayed, and that they yielded at the rate of 3,000 ounces to the ton." It will be noticed, too, that it was only "an extract" of Mr. Williams' dispatch that Earl Granville, for the purposes of publication through an official channel, had sent to the Geological Society. It is evident from the telegram that "distinct reefs" had been found. Mr. Williams would telegraph cautiously, having before his eyes the dread evils of an unsuccessful inroad of miners. In that case he would assuredly lose his official head, and even bring Earl Granville under the censure of the House of Lords. A diggers' rush is of course inevitable from the Australian side, if not from this. The Samoan group of islands, now evidently destined to attract that attention which they ought long ago to have received for more substantial reasons than even the discovery of gold, are situated in about fourteen degrees South latitude, and are in the direct line which the Australian steamers traverse, and are usually sighted by them. No doubt those vessels will now stop at Port Apia going and coming, and the new Eldorado will be reached easily enough. Nothing will be wanting except a tent and tools. Never in the history of gold digging has the precious metal been found in such a paradise. The climate averages the year round from 70 to 80 degrees, and is highly praised by the Europeans residing there. The trade winds that blow constantly keep the atmosphere fresh and vigorous. Missionaries have been there over thirty years, and in addition to the British Consul there is a United States Consular Agent there, Mr. J. M. Coe, brother to the gentleman of the same name who was recently a member of our Board of Education of San Francisco. The natives have completely submitted themselves to the teachings of the missionaries, and are docile and always glad to welcome the arrival of Europeans. If quartz crushing is really to become an active industry, a country with more abundant water power it is difficult to imagine. The product of the group consists of oranges, bananas, bread fruit, guavas, sugar cane, pineapples, Sea Island cotton, coffee, etc. The standard works having reference to these islands are those written by Mr. Williams and the Rev. Dr. Turner, and no doubt are easily procurable for purposes of reference. Upolo, the chief island of the group, has mountains rising to about two thousand feet. Savaii and Tuituila are particularly mountainous. It will be remembered that it was in connection with these islands that a company was originated in this city by a notorious and recently bankrupt firm. Fortunately, this discovery has remained in abeyance until that rotten concern has been got rid of in bankruptcy, else there would no doubt have been all sorts of claims to titles set up. There is no fear of that now. There is a clear road for all comers, for the natives will accept the smallest possible compensation for their lands. The British Consul will doubtless, as he always has done, act in harmony with his American *confrere*, and the presence of a British man-of-war will enforce their edicts. This will serve well enough to keep the peace until proper laws can be framed. Having regard to the present happy condition of the native race, it is to be hoped that the importation of spirits will be made a penal offense. Whatever may come of this gold production—and we thoroughly rely upon the source from which the information comes—it is certain these lovely islands present other substantial attractions. Cotton or sugar growing there is highly profitable. The unhappy auspices under which these islands some three years ago came before the public of San Francisco, has perhaps done much to repel the interest they would otherwise have attracted. We have now supplied about all the information we have on this subject. The daily press, with their wonderful telegraph arrrangements, may affect to pooh-pooh our information. Well, that's all right; it may please them and it won't hurt us. But when they get through pooh-poohing, if they will obtain the *Pall Mall Gazette*, which has already reached this city, they will find the paragraph for themselves. If they will then telegraph the editor for his authority, they will undoubtedly find that he has an unquestionable one to give.

THE SOCIETY OF SEGREGATED TOPERS.

It affords us great pleasure to chronicle the formation of a new society, the ultimate result of which may promote the great cause for which many of the superior sex are now fighting. The organization to which we allude has had, informally, its votaries in all times, and is founded on the grand principle of "Every man for himself and God for us all." It is adapted as well for the stripling who has but just commenced the downward path on lemonades or Queen Charlottes as for the hardened sinner with a cast-iron receptacle who requires six cock-tails before breakfast. It is simply this: to drink alone, and never by any chance invite others to imbibe, *except on the same basis*. To such men, the great "social evil" of San Francisco is that by general custom one who wants to refresh has not unfrequently to call up all his friends present, thus not merely going 2 L himself, but dragging them with him. Many good men delight in this. Yet did the wise men of the East—from Chicago—do this? Not muchly; they paid ten cents apiece and took a good square half tumbler. They said within themselves, "Let us discourage this nefarious traffic; let us drink up all the whisky; let us bankrupt the bar-keeps!" They said that a "party" was a singular substantive, and proved it! and the good feeling between them was as that of rival carpet-baggers or *commis voyageurs* approaching a one-horse town, or of the dogs and cats in a "happy family" at feeding time. Here, sadly enough, it is far, very far, different. The rule is to drink gregariously, chivalry forbidding imbibition *solus* (except where there is nobody around). Two of a trade hobnob over the social cup; religionists of anything but a "Co."—the hard-shell Baptist and the soft-brained Ritualist—take it together as straight as the narrow path; Dives treats Lazarus, to the manifest advantage of many an old-time bummer. And now, how trembleth the latter, as in his troubled dreams liquor and lunch disappear together, leaving naught but snakes! Yet are there drawbacks to the system. Many a good citizen who devotes just so much daily to treating his friends in a quiet way, will now, on the same money, go home right royally full, while some of the more or less impecunious ones he used to call up will go to their roosts so disgustingly and sullenly sober that their wives will never, never—no, never!—join the Woman's Crusade.

N. B.—Since the above was written the society has disbanded. Its members, preferring to be alone in a crowd, refused, in all but one case (the candidate for the Presidency), to subscribe the initiation fee of ten cents.

Washington D.C.
April 17th/74

Rev. Geo A. Fuller
Cor. Sec. of L. M. Society
Micronesia — Samoa —

Dear Sir — I send herewith an address to "The Faimua and Pule"

May I ask that you carefully make translation — afterward it to original (retaining copy) and deliver to the Govt.?

At a later date I will write you fully in answer to your communication of the 14th Nov. /73

DEPARTMENT OF STATE
APR
18
1874
RECEIVED

Cannot be done. Ap 21

Baltimore Apl 17/74

Hon Hamilton Fish
Secty of State
Washington DC

Copy

Sir — I enclose my letter to the Samoan Govt ("Laimua & Pule") — May I suggest that the Dept officially Endorse the paper, and acknowledge receipt of their letter, also, the "Ply-Plop" & "Bloff" and that the American Consul at Apia be advised of the transmission of such papers, and defer to the same — My reason for this, I can better Explain when I call at the Dept

I deem it important that the papers go to Rev Dr Lemmon, to whom I write asking him to make translation

I have the honor to be
Your Very Obt Svt
A B Steinberger

I am
Obediently yours
A. B. Stimpson

To
Rev. Geo. A. Farmer &c

Washington D.C.
U.S. of America
April 15th/1874

To/
The Tuimua and Pule
of
Samoa —

This is my letter of love to you — these are my words of caution, and expressions of profound solicitude — This piece of paper is as nothing — it is the thoughts transcribed herein, which come to you from that great, and far off Government, America, but which is now growing nearer to you —

I have pre-

sented your letters, to the great chiefs, who rule over America— your sacred "Fly Flak," and great "staff" of office, have been received by the Department of State, — which controls the foreign actions of America —.

I have furnished our Government, a full report, of my intercourse, with the Samoans— I have spoken, of your country — your native productions and, the yet undeveloped resources of Samoa — the earnest, tions, and kindly labors of the Missionaries — I tell how fervently, and truly, you have accepted divine faith, and my belief in its perpetuity — I have officially, communicated my experience among you, and been explicit, as well as honest — You

are now introduced to our Gov-
ernment. I speak for you, and
prompted by the heart - born of
my experience among you, and
genuine love for you - yet,
without the allurements, which
might be incident to a grand
recollection of your love, and
faith in myself —

I have learned of
the arrival, of the English Ship of
War, "Pearl" in Apia - the recog-
nition of your Government, by
Commodore Goodenough - In
the action of this estimable of-
ficer, you will perceive the kind-
ly disposition of other people, and
Governments to aid you, as well
as to applaud, your own virtu-
ous efforts! - This Officer, in receiv
ing you on board his vessel, "the
Pearl" - spoke cheering words to
you, yet full of deep meaning

For such interest in your welfare, I feel sure, of your gratitude and fixedness of purpose —

My grief is great indeed, that you changed such parts of your Laws, as affect the depraved, and mercenary ideas, of a very few of the White, living among you — I speak to you of the Laws, regulating the Sale of liquor, on the Sabbath day —

Why, thus sacrifice your most correct, and virtuous Laws? — When I was among you — you, would not thus yield — The whites, would not have demanded it! — Do these feeble make demands for things, which do not interest them? Do they ask, that you abate the penalty for Polygamy, or Faloring? —

I am proud, and am

fident, in your promise to main
tain inviolable, your Govern-
-ment, and preserve peace in
Samoa until I returned to you
or you had a definite expression
of opinion from - or positive ac
tion upon, the part of America
- This, cannot be accomplish
ed in a day, or even in a month -
Our great Council (Congress) is
in Session - and its action
I believe in, but have not the
right to anticipate -

As I love
Samoa - so am I also, proud
of the Samoans - I have been
earnest in your behalf, with
out trespassing upon the valu
able time, and profound du
ties, of the Chiefs of our Govern
ment - but you have interested
them, and God gives promises
to protect the faithful -

In the right - persist — maintain your laws - select good, and proper Magistrates for the different districts - When a Chief is refractory - deal in Charity - and wait with firm patience for other laws - which may be better adapted to the whole people - This will come from experience and the aid of proper white people among you - Make no arbitrary laws - or regulations as to the selling of your products - in no wise, bring yourselves into conflict with the foreign Merchants - They will deal justly with you - Trade and Commerce, will regulate itself -

You the Jaluna and Pule, have solemn duties to perform - You are responsible for the main

tainance of peace - the unity of your people - the cultivation of honor and virtue - the enforcement of penalties for crime -

Such in brief are your responsibilities, as administrators, but your sacred duties - created as you are by the confidence of your people - in the teachings and examples of such attributes as may better elevate the Samoans the practice of industry - the cultivation of your lands, and accumulation of the products, which Nature has so bountifully given to you -

My chief injunction is, that you destroy the jealousy existing among your chiefs - As "God has made you of one blood" - so must you be of one mind - It pleases one

to say to my people "All Samoans are Christians" all Samoans read, and write"— With just pride I speak of my journeyings among you — my talks to you from the pulpits, in your churches — in Councils, and my examination of your children in Schools ——

Now that your pride, and manhood, is stimulated to advance, to learn, and civilization, you must practice peace, and reach its full blessings — You will make your children great, and prosperous, by living with each other for their education, and they in their future happiness, will be proud of their Fathers ——

I see by various publications, that gold has been discovered in Samoa

and this, before I left Apia. I visited the places indicated, and can say with all earnestness — <u>There</u> is no gold in all Samoa. I thank God for it. if it were so you would be hopelessly ruined —

Thousands of adventurous white people, would fill your islands — delve into your mountains — and the Samoan race would fade away — This has given me great concern — as I know you will be more happy, by preserving your integrity, and simplicity of character, and avoidance of unnatural excitement, through contact with an adventurous class of people —

I know that my words, will not be unheeded — that time, and distance, will not

change your virtues in evils.
As I am sincere in my own
desire for your happiness
and prosperity I hope that
my great Chiefs will send
me again to you that I may
fulfil the hopes and prayers
of Samoa—

This ends my letter
to you but there can be no end
ing to my love— May our
good God bless you and
watch over Samoa and
her people—

I am

A. B. Steinberger

To
The chosen Chiefs and Rulers
of
Samoa—

11 Cathedral St
Baltimore
May 11/74

Hon / Hamilton Fish
Secy of State
Washn D.C.
Sir -

I Enclose letter from Com.r R.W. Mead to My Tribune with Editorial — Evidently Com.r Mead was not read My report "in Extenso"

My instructions were to advise the Removal of the Rock of Sand — and I did my duty — I hope Com.r Mead did his.

May I hope that the Secy of State will transmit my report to the Navy Dept.

I do not deal in newspaper lines may be the victim of Conjecture.

I have the honor to be
Your Very Obt Svt
A. B. Steinberger

THE SAMOAN ISLANDS—A CRITICISM ON THE REPORT.

COMMANDER MEADE TAKES EXCEPTION TO MR. STEINBERGER'S REPORT—THE HISTORY OF PREVIOUS VISITS OMITTED IN THE TRIBUNE'S EXTRACTS.

To the Editor of The Tribune.

SIR: In Mr. A. B. Steinberger's report to the Department of State concerning his recent visit to the Samoan Islands, as published in this day's TRIBUNE, there occurs the following: "For the first time they (*i. e.*, the Samoan people) felt they had met a white man (*i. e.*, Mr. A. B. Steinberger), other than missionaries, who advised them against the sale of their land, and mingled freely with them without sinister motives." Now as these islands, since their discovery by Roggewein in 1721, and their rediscovery by Bougainville in 1768, have been visited by thousands of vessels, among which were numerous vessels of war of all nationalities, this statement of Mr. A. B. Steinberger strikes me as refreshingly cool, in advance of the season, and would seem to indicate one of two things, either that Mr. A. B. Steinberger considers himself a person of superior virtue, and utterly devoid of all "sinister motives," or else that he is ignorant of the fact that any other "white" men of respectability besides himself, "other than missionaries," have ever visited the Samoan people. Such names as Freycine, Edwards, Kotzebue, Sir Everard Home, Erskine, Wilkes, and numerous others, will at once occur to every well-read person in refutation of Mr. Steinberger's very loose and (for "a special commissioner") somewhat extraordinary statements.

But beyond this, I have something to say personally, as the officer who negotiated the treaty or agreement, in consequence of which Mr. Steinberger went to Samoa. In February, 1872, or 18 months before Mr. Steinberger's visit to Samoa, and while in command of the U. S. sloop-of-war Narragansett, at that time in Pago Pago Harbor, Island of Tutuila, I addressed a letter to the Rev. Thomas Powell, F. R. S., the resident missionary of the London Society, in which these words occur:

> Finally, I would advise the chiefs and people of Tutuila to sell their lands only to the steamship company (whose vessels were at that time plying between California and Australia via these islands) or, to *bona fide* settlers. In all other cases to simply lease their lands for a term of years, say ten or twenty years, at such a rental as will be just and equitable, but not to lease larger tracts of land. This rental to be determined upon consultation between the chief of the district, the resident missionary, the agent of the steamship company, and Her Britannic Majesty's and United States Consuls.

Subsequently I gave this advice personally to the chiefs assembled in Fono or council. Thus your readers will see that had Mr. A. B. Steinberger taken pains to find out what had been done before his advent in Samoa he would probably not have marred an otherwise very fair report on these islands by such loose and objectionable statements as I have alluded to.

RICHARD W. MEADE,
Commander U. S. N.

New-York, May 9, 1874.

[The report of Mr. Steinberger contains abundant references to his predecessors who have visited these islands, with full credit to Commanders Wilkes, Meade, and others. As it was impossible to publish the entire report, we omitted these details of past history, confining our liberal extracts to recent news.—*Ed.*]

SAMOA.

Col. Steinberger's report on the Samoan Islands, of which we published a full abstract on Saturday, was doubtless to most of the public a complete surprise. The scheme which has been pursued for more than two years, to establish the American flag on one of the fairy islands of the South Pacific, has passed almost unnoticed, and the few allusions to it which have now and then found their way into print have been quickly forgotten. Commander Meade made a visit to the Samoan group, with the U. S. S. Narragansett, in 1872, and gave so favorable a report of the natural advantages of the islands and the readiness with which our Government might establish itself upon them, that Secretary Robeson in his annual report of that year strongly pressed the project upon the attention of the President. The charms of tropical scenery, perennial fruits, and a confiding, half clad, dusky population have long exercised a singular fascination over the official mind, and what may be called the banana principle in politics has become a recognized influence in our national affairs. To this we owe some of the most charming idyls in the literature of Public Documents,—Admiral Porter's famous Pastoral on the Island of St. Thomas, Mr. Seward's flowery description of the delights of Alaska, and the Commissioners' report on the Republic of Santo Domingo. The excellent Col. Steinberger is not to be outdone by the court poets who have preceded him. He found in these Fortunate Isles, just under the equator, more beautiful things than any Special Agent ever found before, even in the balmy paradise of the West Indies, or on the spice-scented shores of Russian America. There are more cocoanuts on the island than you could count in a month of Sundays. Bread-fruit hangs at every door. That funny bird, the dodo, long supposed to be extinct, lives in the strictest retirement among the mountains. The ava shrub furnishes an intoxicating liquor, "prepared from the dried "root by a disgusting process of mastication "by young girls." The people are universally Christians, having a church in every village, and practicing polygamy. They send abroad, chiefly to Germany, about $3,000,000 worth of dried cocoanut meat every year.

Two years ago, after the islands had been scourged by a long and cruel domestic war, a number of the native chiefs united with the white settlers (mostly, we fear, a very disreputable set of adventurers) in petitioning for an American protectorate. It seems to have been the main object of Col. Steinberger's mission to inquire closely into this movement, and we judge that he has done it discreetly. He cautioned the natives against selling their lands to foreign speculators; he drew up for them a code of laws; he assured them of the friendship of the United States, though he could not promise them protection; and he brought back from several of the islands the sacred mats, or symbols of sovereignty, forwarded to President Grant by the reigning chiefs in token of their desire for protection. There is no central and clearly legitimate authority to be officially recognized; but the wishes of the people and the rulers seem to be unmistakable.

The group contains one good harbor, that of Pago Pago, where a naval station and a commercial town could easily be established. Secretary Robeson calls this "not only the "best and safest but absolutely the only land-"protected harbor among the islands of the "South Pacific." It is in the direct track of commerce between San Francisco, Honolulu, and the South American ports on the one side, and New-Zealand, Australia, and Southern Polynesia; and as a station for coaling and supplies it would seem to be exactly what we require. Now that the sovereignty of the Fiji group, which lies five or six hundred miles to the westward of Pago Pago, has been offered to Great Britain, we shall hear a great deal about the pressing necessity for establishing ourselves also in the surrounding seas, if we would secure our share of the half developed trade of the South Pacific.

Col. Steinberger observes that the Samoan Islanders "know nothing of finances." He makes the original and ingenious suggestion that we might accomplish the desirable object of destroying the hereditary and fictitious value of their sacred mats "by affixing a Gov-"ernment stamp and making them a circulat-"ing medium, subject to redemption, as is "paper money." It is not perfectly clear to us whether by this measure Col. Steinberger means to teach them "finances" or to take advantage of their ignorance. He would hardly venture upon a sarcastic allusion to the Best Currency in the World, and therefore we must assume that his proposal, whatever it means, is serious. The scheme would perhaps have this advantage, that it would open a field of usefulness for a certain class of American financiers whose talents are not appreciated at home. But even with stamped mats, cocoanut meat, canoes, dodos, a thermometer stationary at 86° all the year round, and submarine volcanoes spouting fire in the most lively and unexpected manner to the hight of a thousand feet or so, for weeks at a time, it is by no means certain that we should gain by the establishment of a protectorate enough advantage to pay us for the trouble, expense, jobbery, and political complications inevitably involved in it. In our system of government there is no place for protectorates or colonies.

Mr Steinberger to Mr Fish.

Washington June 27/74 (Rec'd June 27)

Hon Hamilton Fish.
Secty of State
Washington D.C.

I wished to explain personally my ofc - not a demand it is rather a plea & I am poor.

I pray for the favorable consideration of the Secty of State, and would not like to be esteemed intrusive.

I have the honor to be,
Your very obd Sot
A B. Steinberger

Mr Haywood

DEPARTMENT OF STATE
JUN 27 1874
RECEIVED

Washington
June 27/74

Hon. Hamilton Fish
Secty of State
Washington DC

I wished to explain personally my o/c – not a demand – it is rather a plea & I am poor,

I pray for the favorable consideration of the Secy of State, and would not like to be detained intrusive,

I have the honor to be
Your very Obt Svt
A. P. Hayworth



Long Branch, N. J.
August 17th 74

Hon. Hamilton Fish
Sec. of State.

Dear Sir:

Mr. Steinberger

expresses a willingness to
return to the Samoan Islands
without pay unless provided
hereafter by Congress. I wish
you would commission him
with such powers as may
be

the Treasury Department.

Mr. Steinburger contemplates a short visit to Europe, the object of which he will explain, and I would suggest that he be given dispatches to carry if there are any at the present time worthy of being sent by special Messenger.

Very respectfully,
Your obt. Svt.

be consistent with law and the best interests of the Country.

Mr. Steinberger will leave here this evening for the purpose of consulting with you on this matter and I therefore give him this letter to carry and deliver to you in person.

Should Mr. Steinberger return to the Samoan islands I think it would be well to time his departure so that he might be sent on a vessel of war which might ~~be sent~~ go ~~there~~ without detriment to the service, or after entering the

Aug. 20. 1874.

Samoan Islands

Mr. Steinberger.

DEPARTMENT OF STATE
NOV
20
1874
RECEIVED

Baltimore Md. Nov. 19th 1874

Hon. Hamilton Fish
Secretary of State
Department of State
Washington D.C.

Sir

Before receiving instructions from the Department, I beg to present some facts, and make a few suggestions. The Samoan Selands lie directly in the track of commerce between San Francisco and the English Colonies, their population is about one fourth (1/4) less than that of the Sandwich Selands, and is increasing, the natives are mild and tractable and Christianized. A government has been organized The "Fimua and Pule", representing every district in Samoa, and has been subscribed to by the white population, The Samoans want guidance and ask that I be returned to them.

My devotion to the interests of these people is manifest. The great resources of the Islands will be quickly developed, A. war vessel conveying one there, shoud salute their flag, and receive their Chief Officers of Government at Apia, and visit the harbor of Pago Pago if only to show appreciation of the tender of this bay without cost to the United States. I respectfully suggest that the letter of The "Tinnua and Pule", to his Excellency the President be answered, and the receipt of the "Staff", "Fly Flap" and "Sacred Mat", of Atua, be acknowledged; they virtually tender their Country in parting with these Symbols, Future legislation will determine the action of the United States in this, but I am confident of my ability, and the devotion of the Natives to make Samoa, valuable creditable and popular. In the interest of the Samoans I have conferred with the Messrs. Godeffroy at Hamburg, they

are elevated and conscientious people; and the action of the German war vessel in Samoa will not be repeated, Claims will be subject to legal adjudication. The Agents of the Onepro. G. are instructed to this effect, and their influence is to be used at once after my arrival to secure the recognition of the Samoan Government by Germany. I have definitely indicated (as per Department instructions) that all laws enlep to foreigners must cease. I mention these facts because the Agent of the Onepro. G. at Apia is also the German Consul at that port. The success of my mission would be promoted by having such diplomatic powers as would give me precedence over the American and other Consuls. A few presents would gain much for us, such as two small guns (brass.) a Gatling gun, a 12 pounder Parrott, to give dignity to their Government House, also a small lot of light clothing, and small arms

100

for guards with such stationary as the Departments (if in accordance with law) could furnish, In the matter of the American Consul, I can only present facts without opinion. Mr. Coe was not in Samoa when I was there, but he has lived 26 years among these people, seems to be well liked, except by some hostile English subjects. Mr. Foster is a foreigner from Tahiti and has been about three years in the Islands, of his character I can not speak from real knowledge It is however certain that Mr. Coe would be more acceptable to the Native population. In submitting these meagre suggestions, it is with the hope that your Excellency will continue to extend to me the Confidence with which you have honored me,

I have the honor to be
Your most Obt. Servt.

A. B. Steinberger

DEPARTMENT OF STATE
NOV
27
1874
RECEIVED

The
Arlington,

WASHINGTON, D. C. Nov 27th 1874

My Dear Sir,

Will you be good Enough to send me Several Copies of my report; by Messenger awaiting. Every to Oblige You

Truly Yours
A. R. Shepherd

Lieutenant A Brown
Ch Clerk
State Dept